

The Franciscan Educational Conference

VOL. XVII

NOVEMBER, 1935

No. 17

REPORT OF THE SEVENTEENTH ANNUAL MEETING

GARRISON, N. Y.

JULY 1-3, 1935



IN SANCTITATE ET DOCTRINA

PUBLISHED BY THE CONFERENCE

Office of the Secretary
CAPUCHIN COLLEGE
BROOKLAND, WASHINGTON, D. C.

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Seventeenth Annual Meeting of the Franciscan Educational Conference, Garrison, N. Y., July 1-3, 1935

LEFT TO RIGHT—BOTTOM ROW: 1. Ferdinand Gruen, Quincy, Ill.; 2. Claude Vogel (Secretary), Washington, D. C.; 3. Vincent Mayer, Rensselaer, N. Y.; 4. Norbert Elsner, Garrison, N. Y.; 5. Benedict Mueller, Garrison, N. Y.; 6. Thomas Plasmann (President), St. Bonaventure, N. Y.; 7. Giles Kaczmarek (Vice-President), Granby, Mass.; 8. Kilian Hennrich, New York, N. Y.

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THIRD ROW: 1. Otto Thienel, Yonkers, N. Y.; 2. Mark Stier, Garrison, N. Y.; 3. Gerald McMinn, St. Bonaventure, N. Y.; 4. Theodore Roemer, Mt. Calvary, Wis.; 5. Dominic Rupp, Staten Island, N. Y.; 6. Columban Butler, Brooklyn, N. Y.; 7. Edward McBride, Brooklyn, N. Y.; 8. Cuthbert Gumbinger, Garrison, N. Y.; 9. Marion Habig (Editor), Westmont, Ill.; 10. Thomas Aquinas Heidenreich, Garrison, N. Y.; 11. Emil Brum, Detroit, Mich.; 12. Alan O'Brien, Garrison, N. Y.

FOURTH ROW: 1. James Fleischmann, Brooklyn, N. Y.; 2. Aloysius Dayton, New York, N. Y.; 3. Jerome Dukette, Raquette Lake, N. Y.; 4. Casimir Stec, Burlington, Wis.; 5. Basil Heiser, Angola, Ind.; 6. Pancratius Krieg, New York, N. Y.; 7. Matthias Biedrzycki, Granby, Mass.; 8. Richard Plucinski, Burlington, Wis.; 9. Hyacinth Barnhardt, St. Bonaventure, N. Y.; 10. Benedict Rubeck, Angola, Ind.; 11. Terence Wholihan, Rensselaer, N. Y.

FIFTH ROW: 1. Cosmas Niedhammer, Garrison, N. Y.; 2. Denis Sellen, Garrison, N. Y.; 3. Bede Scully, Huntington, Ind.; 4. Jerome Kobel, Garrison, N. Y.; 5. Didacus Moran, Garrison, N. Y.; 6. Peter Baptist Duffee, New York, N. Y.; 7. Bruno Luechinger, Garrison, N. Y.; 8. Damian B. Lyons, Santa Barbara, Calif.; 9. Maynard Geiger, Santa Barbara, Calif.; 10. Roland Gross, Staten Island, N. Y.; 11. Rudolf Harvey, New York, N. Y.; 12. Fr. Clement, Canada; 13. Cyprian Abler, Yonkers, N. Y.

The Franciscan Educational Conference

VOL. XVII

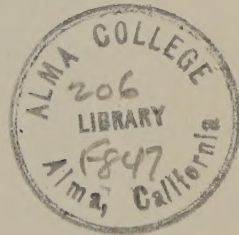
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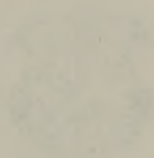
The Franciscan Educational Conference

REPORT

SEVENTEENTH ANNUAL MEETING

BALTIMORE, MD.

CUM PERMISSU SUPERIORUM



BY THE BOARD OF SUPERVISORS

PUBLISHED BY THE CONFERENCE

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REV. CLAUDE VOGEL, O.M.Cap.

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CONSTITUTION

OF THE

Franciscan Educational Conference

Adopted at the final meeting of the Franciscan Educational Conference, St. Louis, Mo., July 2, 1919.

ARTICLE I

NAME AND OBJECT

SECTION 1. The name of this organization shall be: "The Franciscan Educational Conference."

SECTION 2. The general object of this Conference shall be to safeguard the principles and to promote the interests of Catholic Education.

SECTION 3. The particular object shall be:

- a) To encourage the spirit of mutual helpfulness and coöperation among the Friar educators of the American provinces;
- b) To advance by study and discussion the Franciscan educational work in all its departments;
- c) To offer means and incentives toward the advancement of learning and the pursuits of literary work among the Friars.

ARTICLE II

DEPARTMENTS

SECTION 1. The Conference shall consist of three departments: The Classical, the Philosophical, and the Theological Department.

ARTICLE III

OFFICERS AND THEIR ELECTION

SECTION 1. The Officers of the Conference shall be a President, a Vice-President, and a Secretary.

SECTION 2. These officers shall be elected separately, by secret ballot, in the last session of each convention, a simple majority deciding the successful candidate. If, after two ballots, no election has been effected, the two having the greatest number of votes, shall be the exclusive candidates in the third ballot. In case two candidates receive an equal number of votes, the senior Friar shall have the preference.

ARTICLE IV

DUTIES OF OFFICERS

SECTION 1. The President shall preside at all the meetings of the Conference and of the Executive Board.

SECTION 2. The Vice-President shall preside at these meetings in the absence of the President.

SECTION 3. The Secretary shall record and keep all matters pertaining to the Conference. He shall make due announcement of meetings and make the necessary preparation for them. He shall finish all the business of the previous meeting.

ARTICLE V

THE EXECUTIVE BOARD

SECTION 1. The three officers aforementioned shall ex officio constitute an Executive Board.

SECTION 2. The Executive Board shall have the management of the affairs of the Conference. It shall be invested with power to make the regulations regarding the writing, reading, and publishing of the papers of the Conference meetings.

SECTION 3. It shall interpret the Constitution, By-Laws, and Regulations of the Conference, and, in matters of dispute, its decision shall be final. It shall also have the power to appoint the various committees of the Conference.

SECTION 4. The outgoing officers shall finish all the business of the previous convention.

ARTICLE VI

CONVENTIONS

SECTION 1. The Conference shall convene at such time, place and interval as may be determined by the Very Rev. Provincials in their annual meeting.

ARTICLE VII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds majority vote in any general session of the Conference, provided such amendment has been presented in writing and announced in a previous general session.

ARTICLE VIII

BY-LAWS

SECTION 1. By-Laws which are not inconsistent with this Constitution may be adopted by a majority vote in any general session of the Conference.

AMENDMENT

The Executive Board shall consist of the President, the Vice-President, and the Secretary. The aforementioned officers, in turn, shall designate as associate officers one member from each Province affiliated to the Conference, and not yet represented on the Executive Board.

AMENDMENT

On the occasion of the Annual Conference there shall be at least one Executive Session of the Executive Board and of the associate officers. In case anyone of them is absent, the senior member of his Province or Commissariat shall have his place and vote.

AMENDMENT

The Executive Board shall be augmented by one more member, *viz.*, a Secretary for Franciscan Literature. He shall act as Chairman on the Committee for Franciscan Literature at the Conference and, under the direction and with the authority of the Executive Board, shall promote and edit the "Franciscan Studies."

AMENDMENT

In order to insure the continuity, efficiency and a more active representation of the Franciscan Educational Conference, the election of officers shall proceed as follows:

The three branches of the Order shall be represented on the Executive Board on the basis of the number of Provinces affiliated, i. e., two officers shall be chosen from the Friars Minor (with nine affiliated Provinces), one from the Minor Capuchins (with five affiliated Provinces), and one from the Minor Conventuals (with four affiliated Provinces).

The election shall be preceded by nomination and free discussion from the floor.

No one shall be elected who has not attended at least one previous Meeting of the Conference.

All officers shall serve at least two years, and not more than two new officers shall be elected each year.

FRANCISCAN EDUCATIONAL CONFERENCE

FIRST SESSION

GARRISON, NEW YORK, July 1, 1935, 8.00 p. m.

The first session of the Seventeenth Annual Meeting of the Franciscan Educational Conference was called by the Very Rev. Thomas Plassmann, O.F.M., President of the Conference, on July 1, 1935, at 8.00 p. m., in the auditorium of the monastery of Mary Immaculate, Garrison, N. Y.

There were present: Very Rev. Thomas Plassmann, O.F.M., St. Bonaventure, N. Y.; Very Rev. Benedict Mueller, O.M.Cap., Garrison, N. Y.; Very Rev. Norbert Elsner, O.M.Cap., Garrison, N. Y.; Rev. Hubert Vecchierello, O.F.M., St. Bonaventure, N. Y.; Rev. Hyacinth Barnhardt, O.F.M., St. Bonaventure, N. Y.; Rev. Maynard Geiger, O.F.M., Santa Barbara, Calif.; Rev. Giles LaBelle, O.F.M., Edmonton-Alberta, Canada; Rev. Kevin Smyth, O.M.Cap., Marathon, Wis.; Rev. Bruno Luechinger, O.M.Cap., Garrison, N. Y.; Rev. Cuthbert Gumbinger, O.M.Cap., Garrison, N. Y.; Rev. Jerome Dukette, O.M.C., Raquette Lake, N. Y.; Rev. Arthur Brophy, O.F.M., Washington, D. C.; Rev. William Lavallée, O.F.M., Three Rivers, P.Q., Canada; Rev. Damian B. Lyons, O.F.M., Santa Barbara, Calif.; Rev. Hubert Lorenz, O.F.M., Detroit, Mich.; Rev. Cosmas Niedhammer, O.M.Cap., Garrison, N. Y.; Rev. Denis Sellen, O.M.Cap., Garrison, N. Y.; Rev. Jerome Kobel, O.M.Cap., Garrison, N. Y.; Rev. Aloysius M. Costa, O.F.M., Lowell, Mass.; Rev. Mark Stier, O.M.Cap., Garrison, N. Y.; Rev. Peter B. Duffee, O.F.M., New York City; Rev. Callistus Smith, O.F.M., St. Bonaventure, N. Y.; Rev. Florence Kirchgessner, O.M.Cap., Pittsburgh, Pa.; Rev. Terence Wholihan, O.M.C., Rensselaer, N. Y.; Rev. Benedict M. Rubeck, O.M.C., Angola, Ind.; Rev. Giles Kaczmarek, O.M.C., Granby, Mass.; Rev. Didacus Jos. Moran, O.M.Cap., Garrison, N. Y.; Rev. Leonard Bacigalupo, O.F.M., Lowell, Mass.; Rev. Fr. Clement, O.M.Cap., Ottawa, Canada; Rev. Allan O'Brien, O.M.Cap., Garrison N. Y.; Rev. Edward McBride, O.M.Cap., Brooklyn, N. Y.; Rev. Luke Craw-

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Despite many pressing duties, the Very Rev. Benno Aichinger, O.M.Cap., Provincial of St. Joseph's Province, came to Garrison to receive the delegates and to bid them hearty welcome. Addressing the Friars at the evening repast he said: "We are gathered here in the spirit of St. Francis for a great work. A lover of nature, our holy Father could hardly choose a more idyllic spot for the assembly of his children. Here the friend of nature will be amply gratified for the majestic Highlands and the lordly Hudson will enchant his eye. Here, too, the historian will find strong attraction, for on the opposite shore is historic West Point, the old fort of the Revolution and the quarters of General Washington. Moreover, not far from our friary is the glen through which Arnold, the traitor, escaped to the river to board the schooner that carried him to safety. Here, then, in these quiet surroundings redolent of momentous history, we are happy to welcome the Friars of the three families not as guests but as members of the great Franciscan household. We bid you all be at ease and be at home.

In studying the annual Reports of the Franciscan Educational

Conference it is my pleasure to note that the solutions which the Friars suggest for the many perplexing problems always ring true to the Franciscan spirit. That this will be the case in our present meeting is a foregone conclusion. St. Francis will guide and bless the deliberations of his trusting children. Moreover, meeting as we are in this friary dedicated to Mary Immaculate, the glorious Patron of the Seraphic Order, may we not justly hope for even greater celestial blessing and protection? While pressing duties call me hence, I shall nevertheless remember this Conference at the altar and shall look forward with fondest expectation for the forthcoming Report."

The President, Fr. Thomas Plassmann, O.F.M., thanked the Fr. Provincial for his cordial welcome and the delegates dispersed to inspect the historic grounds. At 8.00 p. m. the first Meeting was called to order in the assembly hall. Before the reading of the paper the Secretary announced that twelve hundred copies of the Report of the Sixteenth Annual Meeting had been printed and that approximately nine hundred copies had been disposed of, either among the Friars or among others interested in our work. The total expenses of the Conference for the past year were \$1,122.00. The Secretary also announced that the work of indexing the first fifteen volumes of the Report would be completed by fall. This important task had been undertaken by the Clerics of Duns Scotus College under the direction of the Rev. Sebastian Erbacher, O.F.M. At present the Rev. William Faber, O.F.M., who has completed a course in library science and indexing, is supervising the final revision of the index. Upon receiving this welcome information the members of the Conference extended a vote of thanks to the Friars of Duns Scotus College for a painstaking task that will render the Reports more serviceable.

Continuing his report the Secretary also called attention to the increasing power and influence of the Conference as evidenced in the editorial, "The Return of Saint Francis," which our present Convention elicited in the *Commonweal* of June 7, 1935. Not the least significant statement made by the writer of the editorial is the following:

It is of deep importance that the main subject of this year's meeting of the educational leaders of the Franciscans will be, "A Program of Social Progress." This significance would be attached to the deliberations of these theologians, sociologists and contemplatives, even were their efforts to be restricted to the

seminarians and the pupils of the multitude of educational institutions under Franciscan direction. But when it is remembered that what is taught in the Franciscan classrooms overflows not only into Franciscan pulpits, and thus influences great masses of the Catholic public, but also that it will provide the standards of practical action and the ideals to be followed by the Third Order of St. Francis in the United States, the really vast influence of the coming Conference will be justly appreciated.

Referring to the latest Report as judged by the reviewers, the Secretary singled out the following review by Miss Vida D. Scudder in the *Living Church* of March 23, 1935. Coming from the pen of an Episcopalian student of Franciscanism and appearing in a high-class Episcopalian paper, the review is not only interesting as a notice from one outside the fold but it also evidences a deep study of the various papers and discussions:

To read this Report is gratefully to recognize the spirit of St. Francis as in his official family. Of Francis as of his Master we are constantly told that he was not concerned with economic or political issues. True; the seed does not look like the plant, nor the leaven like the loaf, but seed and leaven fulfil themselves in loaf and plant; and these friars throw pure Franciscan light on such subjects as The Church and Capitalism. Naturally, they lean on the Encyclicals; to note how often those noble utterances are neglected by Roman Catholics would amaze us Anglicans, were we not equally guilty toward the pronouncements of our own bishops.

Protestant social Christianity has been too exclusively occupied with theorizing. Now to hold an ideal is important, but to live it is better. These writers do not directly relate their discussions to their vows of poverty, but reading them one feels in the presence of minds quite detached from the *status quo*. The essays abound in valuable concrete suggestions. They emphasize the unrealized possibilities of that Third Order so dear to Leo XIII; Fr. Hyacinth Ries, after fierce indictment of the modern financial system, suggests that a Catholic parish might be its own banker! There is plea for the introduction of social studies in the seminaries—it is pleasant to find a mandate for preparation of material to this end, in the Resolutions. The paper by Fr. Sylvester Brielmayer on moral theology urges, following Fr. Ryan, that discussion of obsolete issues in the Manuals be superceded by treatment of the Christian attitude toward such matters as “stock-watering and its manifold causes; donations of tainted money; the lawful rate of profit on invested capital; boycott, strikes, laborers, copyright, and patent.” Reminiscent of old Franciscan debates on “*Usus*” and “*Dominium*” is the emphasis on growing domination by wealth rather than on profit, as spiritually the most dangerous feature in our present situation.

Papers vary in animus. The first chronicles those good works in which, now as from the beginning the order can glory; but such chronicling is soon transcended by probing and forward looking demand for “an overhauling of the whole social philosophy by which the world has been governed since the advent of the machine.” Perhaps the ablest, certainly the most witty and refreshing essay is that on The Necessity of a New Orientation, by Fr. Clarence Tschippert, O.M.Capuchin; the three Capuchin papers are all notably liberal

in tone, and up to the last point of modernity. This paper puts the case for increasing social control on sound grounds of common sense as well as of religion, and discriminates keenly the respective fields of social and of private ownership. In common with all his confreres, Fr. Tschippert of course accepts the official Roman view of "the inviolability of private property"; but no Communist need feel remote from a position which leads the friars, following the Holy Father, to search for a remedy to "the maldistribution of wealth" by determining "the boundaries imposed by the requirements of social life upon the right to ownership itself or upon its use." Nor is it surprising to find Fr. Tschippert, in spite of his Catholic sympathy for a gild system, strong against company unions.

Needless to say, all the writers are deeply spiritual in their assumptions. And they are permeated by that wholesome sense of historic continuity in which Catholics are so strong, Protestants often so weak. Here, as in the writings of Maritain, Dawson, and many others, one feels strong currents flowing in unity with all that is most vital in Christianity at large; one also is aware of unique values. These men are conscious of a great heritage; one rises from perusal of their work assured that the great order is true to that heritage, not the least element in which has always been an impulse toward the future and "that constant development which springs from definiteness of principles." "What is demanded of the clergy generally," says one paper, "would seem to be demanded more particularly of us Franciscans by the very genius and purpose of our order. Now more than ever is the time to make ourselves articulate." It would indeed be a glorious fulfilment were the sons of Francis once more to take the lead in, or at least make a contribution all their own to, the revival of social vision and of social action within the Church Universal.

VIDA D. SCUDDER.

Aware of their interest in the proceedings of the Franciscan Educational Conference, the Very Rev. Raphael Huber, O.M.C., former Vice-President of the Conference and now confessor for English-speaking pilgrims at St. Peter's, Rome, presented to Their Eminences, Peter Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation of the Propagation of the Faith, and Alexis Henry Cardinal Lepicier, Prefect of the Congregation of the Affairs of Religious, specially bound copies of the Sixteenth Annual Report accompanied by the following letter:

COLLEGIO DEI PENITENZIERI

Piazza Scossa Cavalli 145,

Roma, Italia

Dec. 31, 1934.

Your Eminence:

Permit me to present herewith a copy of the Report of this year's Meeting of the Franciscan Educational Conference held at Hinsdale, Ill., U. S. A., June 28-30, by the American Friars of the three Franciscan families. The topic treated was Sociology in its various phases: ecclesiastical, Franciscan, biblical, moral, economic and scientific.

Begging in the name of the Rev. President the blessing of Your Eminence on the Conference and requesting you to accept its best wishes for a Happy New Year, I am,

Most respectfully in Christ,

Fr. RAPHAEL HUBER, O.M.C.,

Confessor at St. Peter's Basilica and
formerly Vice-President of the Conference.

Under date of January 4, 1935, His Eminence Cardinal Lepicier addressed the following letter to the Very Rev. Raphael Huber, O.M.C.:

(136) Roma
34, Via Mercadante

Dear Very Rev. Father:

I beg to thank you heartily for sending me a copy of the Report of the Sixteenth Annual Meeting of the Franciscan Educational Conference containing, among other important papers, a valuable contribution to the much discussed and vital social question. I also wish to congratulate the writers for their efforts in calling back the world to the teaching of our Lord as the source for bettering the economic conditions of society. No doubt, the Sons of the glorious St. Francis have done much in past years, both by word and example, towards furthering among men the true Christian conception of wealth and its use for promoting the kingdom of God. Their voluntary renunciation of worldly riches is a standing application of the divine words: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" It is with pleasure, then, that I invoke an abundance of heavenly blessings upon you and the writers of the various papers.

With every good wish, I remain, dear Father,

Your obedient servant,

Fr. ALEXIS HENRY M. CARD. LEPICIER, O.S.M.

On January 5, 1935, His Eminence Cardinal Fumasoni Biondi sent the following grateful acknowledgment:

PALACE OF THE PROPAGANDA
Rome

Dear Fr. Huber:

Convey to the Secretary my sincerest thanks for the latest Report of the Franciscan Educational Conference. The subjects and the angle treated are evidence of an adequate grasp of modern problems.

It is my prayer that God may bless this Conference in rich measure.

Sincerely yours,

P. CARD. FUMASONI-BIONDI,
Prefect of the S. Congregation de Propaganda Fide.

The Secretary presented the following selection of communications:

BISHOP'S RESIDENCE

205 West Ninth Street

Erie, Pennsylvania

Dec. 8, 1934.

Rev. dear Fr. Vogel:

I am very grateful for the copy of the Report of the Sixteenth Annual Meeting of The Franciscan Educational Conference you so kindly sent me.

I have read with much pleasure the papers of former Conferences, as printed in your Annual Reports, and I shall be delighted to review articles in this year's Report. I thank you for your goodness in remembering me.

Wishing you the blessings of God, I beg to remain,

Very sincerely in Christ,

JOHN MARK GANNON,

Bishop of Erie.

CURIA GENERALIZIA

Dei Minori Cappuccini

Roma (125)

Via Boncompagni, 71

17 March, 1935.

My dear Father Claude:

I have to thank you, in the name of the Most Rev. Father General and in my own, for the copies of the papers read at the Franciscan Educational Conference of last year, which you so kindly sent us.

The papers and discussions dealt with a very live issue; as was pointed out during the proceedings of the F. E. C., a great need of the hour is to train Catholic leaders in the field of social and economic science who will be competent to treat the subject intelligently and satisfactorily.

I can assure you the Superiors of the Order are following with the keenest interest the study movement among our Friars of the United States.

Wishing you every success in your work, I am

Yours fraternally,

Fr. SYLVESTER OF TASSON,

Def. Gen. O.M.Cap.

CAPUCHIN MONASTERY

Glenclyffe

Garrison, N. Y.

Nov. 25, 1934.

Dear Fr. Claude:

Please, with this acknowledgment of receipt, accept my heartfelt thanks for the Report of your Sixteenth Annual Meeting. Yes—heartfelt thanks, because it means many hours of pleasure and instruction and pleasant reminiscences.

Fraternally yours with wishes for continued success,

Fr. ANTONINE WILMER, O.M.Cap.,

Ex-Def. Gen.

ROMA

Via Banco S. Spirito So.

April 7, 1935.

Dear Very Rev. Father:

I am certainly grateful to you for so kindly sending me the Report of the Franciscan Educational Conference. I am reading the articles with the greatest interest.

With many thanks,

Sincerely yours,

Mons. GUGLIELMO HEARD,
Uditore di Rota.

DOMINICAN HOUSE OF STUDIES

487 Michigan Ave., N. E.

Washington, D. C.

11/21/1934.

Dear Fr. Claude:

Thank you very much for the Report of the 16th Annual Meeting of the Franciscan Educational Conference. The questions considered are certainly of our own day and hour.

All good wishes,

JUSTIN McMANUS, O.P.

UNIVERSITA CATTOLICA DEL SACRO CUORE

Milano (3-20)—Piazzo S. Ambrogio 9

27 marzo 1935.

Dear Father:

I received the 16th Report of the Franciscan Educational Conference and have arranged that one of our Professors review it in the Paper: *Rivista Internazionale di Scienze Sociali*, edited by our University.

I congratulate you and all the Fathers, who are collaborating with the Franciscan Conference and wish the greatest success to the defense and propagation of the Franciscan doctrine.

I am sending you the list of publications of our University. Please let me know what can I send to you in exchange for your kind gift.

With best regards,

Yours very sincerely,

Fr. AGOSTINO GEMELLI, O.F.M.,
Il Rettore.

One Hundred and Forty-one East 29th Street
New York

Nov. 23, 1934.

Dear Father Vogel,

I am very grateful to you for sending me the report of the 16th Annual Meeting of the Franciscan Educational Conference.

It is one of the gratifications of my advancing years to witness the immense progress the Franciscans are making in every field; not that they were ever retrogressive. . . .

One of my reminiscent joys is to think of the numbers of scholars all the world over that we had to deal with when starting The Catholic Encyclopedia. If I were not busy, over-busy, with the revision of The Catholic Encyclopedia, I know I could write a story of Catholic progress that would astonish the natives, and a stunning chapter would be that of the sons of St. Francis.

Sincerely,

JOHN J. WYNNE, S.J.

ST. VINCENT ARCHABBEY

Latrobe, Pennsylvania

Nov. 25, 1934.

Very Rev. and dear Father:

The Report of the Sixteenth Annual Meeting of the three branches of the Franciscan Order, held at Hinsdale, Illinois, reached me a few days ago.

I thank you sincerely. The subjects are very timely in this economic world-crisis and they show that the present sons of St. Francis, like their holy founder in his day, have the ills of human society at heart and are trying to bring it back to Christ and to human dignity, which it lost through its intemperate seeking of mammon.

With the best wishes,

Yours sincerely in Christ,

FELIX FELLNER, O.S.B.

DIOCESAN SUPERVISOR OF SCHOOLS

Seventy-five Union Park Street

Boston, Massachusetts

November 26, 1934.

Dear Fr. Vogel:

I am very grateful to you for your kindness in sending me a copy of the Report of the Sixteenth Annual Meeting of the Franciscan Educational Conference.

I congratulate the Conference upon the excellence of the papers contained in the Report of the Sixteenth Annual meeting.

May the Conference continue to grow and prosper with each succeeding year!

Very sincerely yours,

RICHARD J. QUINLAN,
Diocesan Supervisor of Schools.

OBLATE SCHOLASTICATE

Michigan Ave., N. E.

Washington, D. C.

Nov. 24, 1934.

Dear Fr. Vogel:

Thank you for sending us the Sixteenth Annual Report of the Franciscan Educational Conference. It is replete with stimulating and provocative articles.

With sincere congratulations on the success of the Meeting and with best wishes for the future, I am

Very gratefully yours,

CHARLES F. BARRY, O.M.I.

CARMELITE COLLEGE

Michigan Ave., N. E.

Washington, D. C.

Nov. 29, 1934.

Dear Rev. Father:

Your kindness in sending the Report of your Franciscan Conference is greatly appreciated. The papers bespeak serious thought and work. They are replete with learning and give evidence of thorough scholastic endeavor.

Fraternally in Christo,

GEORGE W. KLASINSKI, O.Carm.

AUGUSTINIAN COLLEGE

Harewood Road

Washington, D. C.

Dec. 4, 1934.

Dear Fr. Vogel:

It has been a pleasure to receive your latest Report. The papers and discussions are timely and will engage the attention not only of those who have a particular interest in moral theology and present day economic problems, but also of all readers of the scholarly Report.

Best wishes for continued success.

Gratefully,

WALTER G. RAFTER, O.S.A.

THE CATHOLIC UNIVERSITY OF AMERICA

Washington, D. C.

The School of Sacred Sciences

Dec. 10, 1934.

Dear Father Claude:

I wish to thank you for a copy of the 1934 Report of the Franciscan Educational Conference dealing with the very timely subject of Sociology. While all the papers and discussions represent a splendid activity, it is perhaps needless for me to say that I have been especially interested in the paper of Fr. Victor, who stresses Preaching among the various effective activities in the Franciscan Order—the preaching having been one of evangelical example as well as of brief and cogent instruction and exhortation. The concluding paper, dealing with Franciscan Bibliography, I find also especially attractive, as it reminded me of Fr. Zawart's extensive Bibliography of Franciscan Preaching and Preachers and of the Anglican Neale's English rendering of the *Liber Conformitatum*, and I think it was a very good idea to include that paper, however indirectly it may bear on the special topic of Sociology. Again thanking you for this valuable addition to my library, I remain

Sincerely yours,

H. T. HENRY.

PROVINZIALAT DER SÄCHSISCHEN
FRANZISKANERPROVINZ
Vom Hl. Kreuz

Werl i. W., den kr. soest.
13. Dez., 1934.

Hochwürdiger Pater Sekretär!

Eben kommt Ihr Bericht über die 16. Tagung der Franciscan Educational Conference. Von Herzen danke ich Ihnen für die Zusendung des Berichtes, der wieder eine Fülle interessanten Stoffes bietet und Fragen behandelt, die aus den Sorgen und Geisteskämpfen unserer Tage erwachsen sind. Ich wünsche Ihren Bestrebungen weiterhin Gottes reichsten Segen und sende Ihnen zum kommenden Weihnachtsfeste und zum neuen Jahre beste Glück- und Segenswünsche.

Mit franziskanischem Grusz,

Euer Hochwürden ergebenster,

FR. MEINRAD VONDERHEIDE,
Provinzial.

JOSEPHINUM COLLEGE
Worthington, Ohio

Dec. 10, 1935.

Rev. dear Father:

Sincere thanks and appreciation for the latest Report of the Franciscan Conference. The informative papers are especially timely and useful. The appendix, giving the history of Franciscan Bibliography, was very interesting and I wish the Bibliographical Institute unqualified success in its vast undertaking.

Sincerely in Christ,

GEORGE UNDRAINER.

ST. CHARLES SEMINARY
Overbrook, Phila., Pa.

Jan. 7, 1935.

Dear Doctor Vogel,

I thank you for sending me the Report of the Sixteenth Annual Meeting of the Franciscan Educational Conference. Like its predecessors, it brings many good things and is exceedingly welcome. Its message is of more than ordinary interest as it deals with the social question upon which the attention of the country is focused. I have always been convinced that the Franciscans on account of their intimate relations with the underprivileged and their devotion to the evangelical ideal of poverty are especially qualified to speak on the problem of social reform. The volume proves that they have a real and valuable contribution to offer to our contemporaries towards the solution of this puzzling question. To my mind it is of the greatest importance that the Meeting has given particular emphasis to the spiritual aspects of social reconstruction, for as long as the right spirit is lacking, even the most perfect economic arrangement will be of no avail.

With best wishes, I am

Gratefully and fraternally yours,

C. BRUEHL.

DORSTEN I/WESTF

den 13./I/1935.

Hochw. lieber P. Sekretär:

Herzlich danke ich Ihnen für die Zusendung des Berichtes Ihrer letzten Lektorenkonferenz. Sie haben auf derselben vor allem mit der sozialen und wirtschaftlichen Frage sich beschäftigt, die heutzutage zu den dringlichsten und einschneidendsten, aber auch schwersten Problemen gehören. Am sichersten kann man hier nur gehen, wenn man—wie Sie es auch getan—an der Hand der beiden klassischen Enzyklen, *Rerum Novarum* und *Quadragesimo Anno*, an die Fragen herantritt.

Mit besonderer Freude habe ich auch an den lehrreichen Bericht über die Geschichte und den gegenwärtigen Stand der Franziskaner-Bibliographie begrüßt.

Mit den besten Wünschen zum neuen Jahre grüßt

Ergebenster Ihr,

P. ERICH WEGERICH, O.F.M.

After these preliminaries the Chairman introduced the subject of this year's Meeting, "A Program of Social Progress." He said in part:

"In our Meeting last year we studied the subject of sociology. When we concluded our deliberations we still felt that the same program on social problems and social work should be continued at our next Meeting in 1935. To be sure, other attractive and important subjects were suggested, but inasmuch as the social aspect of things still holds men's minds and hearts preoccupied, and inasmuch as remedies both of a mild and radical nature continue to be offered in press and pulpit, it has seemed good to the Executive Committee to continue the same program in our present Meeting. Studying the trends of our time, in sociology, economics and politics; in religion, education and aesthetics, the Franciscan Educational Conference will base itself on the positive teaching of the Church as contained in the Gospels, in Christian Philosophy and in the Papal Decrees, and attempt to show how an application of Christian principles to everyday life is the real solution of the social evils so bitterly deplored by all thinking persons. And since the Popes have so frequently recommended the Third Order of St. Francis as containing all that is needed to reform the world, as loyal to the Popes we shall go on record as renewing our determination to work in season and out of season for the propagation of this ample means of reform. For this reason we have invited the directors of the various Tertiary

Fraternities to attend this Meeting so that by a frank exchange of opinions and suggestions we may one and all contribute our mite towards curing the social ills of our times."

The first paper on "The Meaning of Social Progress," by the Rev. Jerome Dukette, O.M.C., of St. William's Church, Raquette Lake, N. Y., was now presented. The originality, the clear thinking and the elegant diction which characterized this paper set the pace for the remaining papers. An animated discussion on the Catholic plan for social progress followed. It was stressed that the Catholic plan for social advancement is elastic and suited to all times so long as the world does not frustrate it by attacking its very foundations, e. g., the basic moral principles. False attitudes towards the supernatural, towards authority, education, liberty, material possessions, were set down as the practical problems besetting the path of true progress.

Before adjourning the Chairman appointed the following Committee on Press and Publicity: Friars Marion Habis, Vincent Mayer, Hubert Vecchierello and Maximus Poppy.

The Meeting adjourned at 10.00 p. m.

SECOND SESSION

GARRISON, N. Y., July 2, 1935, 8.00 p. m.

The first paper of the morning was on "The Family, the Main Factor in Social Progress," by the Rev. William Lavallée, O.F.M., Franciscan Friary, Three Rivers, Canada. It was appropriate that a Friar from Canada, the home of large and pious families be chosen for this subject. The Friars entered whole-heartedly into this discussion emphasizing that the Order was always distinguished for sympathy and charity toward the poor which as a rule belong to large families. It was pointed out that the Friars in the pulpit and in the lecture hall should use every opportunity to combat the erroneous and pagan ideas which view society as a mass of inanimate matter shaping itself according to the laws that govern the material creation. Against this theory the elementary truth must be stressed that society is made up of individuals endowed with free will and responsible for their conduct not only in their private lives but also in their social relations. As to matrimony, the basis of the family, unqualified endorsement

must be given to the principles laid down by Pope Pius XI in *Casti Connubii* if it is to fulfill its purpose in human society.

After the intermission of fifteen minutes the Rev. Peter Baptist Duffee, O.F.M., M.S., M.A., St. Francis Friary, W. 31st St., New York City, opened a discussion on the economic and political factors in Social Progress. A subject so live and debated the Friars naturally received with wrapt attention. They asked many question as to the social functions of the modern State, the cost of government, trends in legislation, needed reforms in government, and in view of the intricate character of the subject, these questions were answered with due moderation and restraint.

The Meeting adjourned at 11.45 a. m.

THIRD SESSION

GARRISON, N. Y., July 2, 1935, 3.00 p. m.

The Chairman announced the following Committee on Resolutions: Friars Giles Kaczmarek, Benedict Mueller, Vincent Mayer, Kevin Smyth, Isidore O'Brien and Emil Brum. As the subject and place for the next year's Meeting are usually discussed at the previous Meeting, the Chairman asked the Delegates to give thought to these questions so as to be ready for an answer at the final Meeting. In this connection the Secretary read a letter from the Very Rev. Turibius Deaver, O.F.M., of Santa Barbara, California, who speaking for his Province, extended a pressing invitation for the Friars to meet in California in 1936. Referring to the subject for next year's Meeting Friar Turibius said: "*Franciscan American Church History* should be the subject and should be discussed right here in this historic spot. In 1936 Old Mission will celebrate its sesquicentennial jubilee. This is the only mission that has harbored the Friars for one hundred and fifty years in uninterrupted succession, hence the minutes of the Eighteenth Annual Meeting of the Franciscan Educational Conference should be written within the historic precincts of this treasure house of Franciscan lore and tradition. Start the campaign now. The slogan for the ensuing year must be: 'F.E.C. in Santa Barbara in 1936.' Leaving this matter to the consideration of the Delegates, the President called for the paper on "Religious and Moral Factors in Social Progress," by

the Rev. Benedict Rubeck, O.M.C., of St. Anthony's Novitiate, Angola, Ind. In clear and emphatic statement this paper showed that there can be no real social progress worthy of Christians if moral and religious issues are ignored or opposed. In the discussion the evils of the Totalian State, evident in many countries today, were reviewed and deplored. It was pointed out that State Supremacy in everything including religion, and the overemphasis on material progress frustrate that true and ideal progress that comes from rendering to Caesar the things that are Caesar's and to God the things that are God's

"Aesthetic Factors in Social Progress," was the next paper and was from the pen of the Rev. Isidore O'Brien, O.F.M., St. Francis Friary, W. 31st St., New York City. Here was a paper on aestheticism written in an aesthetic way. While the discussion brought out the objectionable features of modern art, poetry and music, it refrained from indiscriminate condemnation of the modern arts. The germ of sound development may easily be hidden in the mass of outlandish form that much of the modern art presents. Again, the locality and people must be respected for sound development. In China gothic buildings are not in place but rather the native, Christianized pagoda should be developed, for the canons of true beauty can still be observed even if the style be a departure from the old.

The Meeting adjourned at 5.45 p. m.

FOURTH SESSION

GARRISON, N. Y., July 2, 1935, 8.00 p. m.

The first paper of the evening was entitled, "Educational Factors in Social Progress," and was read by the Rev. Theodore Roemer, O.M.Cap., Ph. D., St. Lawrence College, Mount Calvary, Wis. This important subject, ably treated, elicited an animated discussion. It was pointed out that the Church with her insistence on the supernatural in education has the remedy for its present ills but that often an unjustifiable prejudice closes the ears of educators to her words of counsel. Indeed, in some localities a morbid fear that the parochial school is detrimental to democracy has even led the organized opposition akin to persecution. The Papal encyclical on the *Christian Education of Youth*, so reason-

able and sound, has been misunderstood and unappreciated. Yet without the principles of the encyclical, education lacks the necessary props and may expect nothing but collapse. The suggestion of a Franciscan summer-school for organized teacher training in methods of combatting the modern trends in education met with hearty approval.

The final paper of the Conference dealt with "Catholic Leadership towards Social Progress—the Third Order," and was read by the Rev. Marion Habig, O.F.M., A.M., St. Joseph's College, Westmont, Ill. It were difficult to overestimate the earnestness and thoroughness with which this subject was treated. Years of serious study and research coupled with an ardent faith in the Third Order as a means of social reform rendered Friar Marion capable to speak with authority. The discussion emphasized the necessity of Tertiary leadership both among the regular and secular clergy as recommended so heartily by the Sovereign Pontiffs. Lack of understanding and publicity on the part of the Friars often accounts for the ignorance and indifference on the part of the laity. The flourishing condition of the Third Order in Ireland was also pointed out and it was related how under its auspices fourteen thousand children are brought together for catechetical instruction. In fact, it was maintained that in Ireland the Third Order is a substitute for the Y. M. C. A.

The Meeting adjourned at 10.00 p. m.

FIFTH SESSION

GARRISON, N. Y., July 3, 1935, 8.00 a. m.

Upon opening the Meeting the Rev. Chairman called attention to the display of books, pamphlets and pictures, all products of the Franciscan Press at Paterson, N. J. For some years the St. Anthony Press of the Franciscan Fathers has produced popular and scientific literature and artistic prints of religious subjects for which there should be ready sale. The Chairman also reminded the Delegates of the *Survey of A Decade* (Herder, St. Louis), a voluminous account of the achievements of the Third Order in this country. This work has since appeared under the combined authorship of the Rev. Maximus Poppy, O.F.M., and Mr. Paul R. Martin, M.A. The British Society of Franciscan

Studies also received high commendation and the Chairman heartily recommended two prospective publications—*The Architecture of the Franciscans in England*, by A. R. Martin, F.S.A., and *Franciscan History and Legend in Mediaeval Art*, by various authors. Under the presidency of Dr. A. G. Little, noted Anglican scholar, the British Society of Franciscan Studies has contributed greatly towards the advancement of Franciscan research in England and deserves the wholehearted support of every Friar. The Chairman finally announced that the work on the edition of Scotus, by the Franciscan Fathers of Quaracchi, was about complete and that one hundred and six members of the United States hierarchy had signed a petition for the canonization of this noted Franciscan scholar. The petition, so favorably received, is now in Rome awaiting the action of the ecclesiastical authorities.

After these preliminaries the Chairman called for new business. In reply a suggestion was made that the Friars consider the publication of a Franciscan scientific review to replace the *Franciscan Studies* which appear only at irregular intervals. While much was said in favor of a new periodical, the consensus of opinion seems to have been that the time was not ripe for such a project. The Friars now considered the subject and place of next year's Meeting. Needless to say, in view of the pressing invitation of the California Friars, it was unanimously decided to meet in California and to deal with American Franciscan Church History.

The following Report of what the Friars have published during the year was then submitted by the Secretary:

Adelman, Urban, O.M.Cap.

In the *Ecclesiastical Review*:

Review of *Institutiones Morales Alphonsianae*, by Marc-Gesterman-Raus, C.S.S.R., Jan., 1935.

Review of Zimmermann-Hageney's *Grundriss der Ascetik*. *Ibid.*

Review of McIntyre's *Sermons for the Whole Year*. July, 1935.

Review of Ostheimer's *Instructions for Non-Catholics before Marriage*. *Ibid.*

Review of Karl Adam's *The Spirit of Catholicism*. *Ibid.*

Auger, Marie-Emile, O.F.M.

"La grande Misère de notre Epoque." *La Tempérance*, 1934.

"Une Doctrine Sociale Nouvelle." *La Revue Franciscaine*, June, 1934.

Baier, David, O.F.M.

Catholic Liturgics. St. Anthony Guild Press, Paterson, 1935.

"Select Theological Work of St. Bonaventure." *Eccles. Rev.*, March, 1935.

"Classification of Feasts, Sundays and Other Days." *Ibid.*, May, 1935.

Barth, Silas, O.F.M.

Annals of the Province of the Sacred Heart, O.F.M. Westmont, No. 12, 1934; No. 13, 1935.

Baumgartner, Apollinaris, O.M.Cap.

The Threefold Message of Christmas. Yonkers, N. Y., 1934.

Godparents at Baptism. Second Edition, Yonkers, N. Y., 1935.

Friar Faithful. Second Edition, Detroit, 1934.

Two Roads to Paradise. Second Edition, Detroit, 1935.

"Thoughts for Tertiaries." *Seraphic Chronicle*, July, 1934–Nov., '34.

"The Franciscan Tertiary." *Ibid.*, January–June, 1935.

"Monte Alverno Retreat House." *Ibid.*, March, 1935.

"From the Flock." *Ibid.*, July, 1934–June, 1935.

"Bill Says." *Ibid.*, July, 1934–June, 1935.

"What's in a Name." *Ibid.*, October, 1934.

"Twelve for a Start." *Ibid.*, February, 1935.

"God's Traffic Lights." *Ibid.*, March–June, 1935.

Translations in *Mission Almanac*, 1935.

Bélanger, Vincent, O.F.M.

"Le Corps de Jesus." *La Revue Franciscaine*, Jan., 1935.

Benoit, Séraphin, O.F.M.

"L'Ecole au Japon." *La Revue Trimestrielle*, 1934.

Berens, Juvenal, O.F.M.

"Points Between Us." *The Baconian*, Nov., 1934–May, 1935.

Bernholz, Adolph, O.M.C.

"Friar Minorite's Ready Answer." *The Minorite*, July, 1934–March, 1935.

Bittle, Celestine, O.M.Cap.

The Science of Correct Thinking—Logic. Bruce, Milwaukee, 1934.

"Three Flags—One Faith." Tercentenary Supplement of *Catholic Herald*, Milwaukee, Dec., 1934.

The Monte Alverno Retreat House. Appleton, April, 1935.

Blank, Floribert, O.F.M.

"How Far Foreign?" *Franciscans in China*, Oct., 1934.

"All in a Day." *Ibid.*, Feb., 1935.

"With the Seminarians." *Ibid.*, April, 1935.

"Not a Bit Too Soon." *Ibid.*, June, 1935.

Blocker, Hyacinth, O.F.M.

In *St. Anthony Messenger*:

"Summer Morning." July, 1934.

"Hymn to St. Anthony." Nov., 1934.

"Spendthrift." Nov., 1934.

"Snow on a Tree." Dec., 1934.

"Just One Point." Jan., 1935.

"Christmas." Jan., 1935.

"Flames." Feb., 1935.

"Hair-Shirts and Holiness." Feb., 1935.

"Paying the Price." March, 1935.

"First Robin." April, 1935.

"Let George Do It." April, 1935.

"Locust Bloom." May, 1935.

"The Wisdom of Waiting." May, 1935.

"June and Juveniles." June, 1935.

"Mary Jean." June, 1935.

"Fossils." June, 1935.

Boisvert, Emmanuel, O.F.M.

"L'Enfant-Dieu." *La Revue Franciscaine*, Dec., 1934.

"La Prière Chrétienne." *Ibid.*, March, 1935.

"Un Art de Vivre." *Ibid.*, May, 1935.

"La Félicitation." *Ibid.*, June, 1935.

Boiteau, Léopold, O.F.M.

Annuaire du Séminaire Saint-Antoine, 1935.

"L'Evangile dans la Vie Scoute." *La Revue Franciscaine*, May, 1935.

Bonin, Dominique, O.F.M.

"Les Franciscains aux Trois-Rivières." *Le Devoir*, May, 1935.

"Tableaux d'Histoire du Canada." *L'Enseignement Secondaire*, 1934-35.

Brisgal, Agatho, O.M.Cap.

Review of *Etudes Carmelitaines*. *Ecol. Rev.*, June, 1935.

Brockmann, Timothy, O.F.M.

"Die Amerikanischen Katoliken in Mexico." *Der Sendbote*, March, 1935.

Brouillard, Carmel, O.F.M.

"Poètes Franciscains" in *La Revue Franciscaine*, 1934-35.

Sous le Signe des Muses, Montreal, 1935.

Articles in *Les Cahiers Franciscains*.

Brunner, Richard, O.M.Cap.

"What Is Religion?" *Seraphic Chronicle*, Oct., 1934.

"Indian Villages and Villagers." *Ibid.*, May-June, 1935.

Burke, Bernard, O.M.Cap.

"Book Gossip." *Seraphic Chronicle*, Aug.-Nov., 1934.

"Jesus, Mary, Joseph." *Ibid.*, Feb., 1935.

Casey, Edgar, O.F.M.

"Editorials." *St. Anthony Messenger*, July, 1934-July, 1935.

Chavez, Angelico, O.F.M.

"Communion." *St. Anthony Messenger*, July, 1934.

"A Song for Souls." *Ibid.*, Sept., 1934.

"From Out the Centuries." *Ibid.*, Sept., 1934-June, 1935.

"Eucharistic Rubaiyat." *Ibid.*, Feb., 1935.

"Some Former Poets." *The Provincial Chronicle of St. John Baptist Province*, Oct., 1934.

Cloutier, Urbain-Marie, O.F.M.

Le Raffinement Japonais. Belgique, 1934.

Connolley, Patrick Joseph, O.F.M.

"St. Anthony, Save My Boy." Serial. *The Franciscan Review*, 1934.

"Jeremy Maginess, Bachelor." *Ibid.*, 1935.

Cratz, Sigmund, O.M.Cap.

"Intimacies." *St. Francis Home Journal*, July, 1934-June, 1935.

Daunais, Mathieu-Marie, O.F.M.

"Au Pays du Bon Père Frédéric." *La Revue Franciscaine*, Oct., 1934; Feb., 1935.

De Grandpré, Placide, O.F.M.

"Nos Appétits sous Contrôle." *La Temperance*, June, 1934.

"La Vérité sur l'Alcool." *Ibid.*, July, 1934-July, 1935.

Des Noyers, Germain, O.F.M.

"La Sainte Liturgie." *La Revue Franciscaine*, 1934-35.

"La Visite au T. S. Sacrement." *Revue Eucharistique*, 1934.

Dion, Marie-Alcantara, O.F.M.

"L'Education Nationale et l'Enseignement Secondaire." *L'Action Nationale*, June, 1934.

Doucet, Victorin, O.F.M.

Fr. Mathaei ab Aquasparta Questiones Disputatae de Gratia. Ad Claras Aquas, 1935.

Dubois, Austin, O.M.Cap.

"Our Sacrifice." *Seraphic Chronicle*, July-Sept., 1934.

"Twice-Told Tales." *Ibid.*, Nov., 1934-Jan., 1935.

"Combat of the Holy Martyr Nicephorus." *Ibid.*, Dec., 1934.

"A King's Favorite." *Ibid.*, Feb.-March, 1935.

"Gleanings from a Greek Slave." *Ibid.*, May, 1935.

Ducharme, Viateur, O.F.M.

Articles in *La Tempérance*, 1934-35.

Duerk, Hilarion, O.F.M.

Catechism of Psychology for Nurses. New York, 1935.

Duffee, Peter Baptist, O.F.M.

In *The Franciscan*:

"Francis in Franciscanism." Dec., 1934.

"Franciscan Poverty." Nov., 1934.

"The Franciscan, the Catholic." Oct., 1934.

Dugal, Marcel-Marie, O.F.M.

"La Maison du Christ-Roi." *La Revue Franciscaine*, April, 1935.

Engelhard, Dennis, O.F.M.

"Missionsmeinung." *Der Sendbote*, July, 1934-June, 1935.

"Gebetsmeinung für den Monat, Juli, 1934-Juni, 1935." *Ibid.*, July, 1934-June, 1935.

Franziskanerstimmen: "Neujahrsvorsätze." *Ibid.*, Jan., 1935.

Franziskanerstimmen: "Die Laienexerzitien-Bewegung." *Ibid.*, Feb., 1935.

Franziskanerstimmen: "Für die Heiligkeit der Ehe." *Ibid.*, March, 1935.

Erbacher, Sebastian, O.F.M.

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The Rev. Giles Kaczmarek, O.M.C., submitted the Resolutions, which were adopted as read. The following officers were then elected for the ensuing year:

President, Fr. Thomas Plassmann, O.F.M., Allegany, N. Y.

Vice-President, Fr. Giles Kaczmarek, O.M.C., Granby, Mass.

Secretary, Fr. Claude Vogel, O.M.Cap., Washington, D. C.

Editor, Fr. Marion Habig, O.F.M., Westmont, Ill.

The following Friars were chosen as new members of the Executive Board of the Conference: Fr. Casimir Stec, O.F.M., Province of the Assumption of the Bl. V. M., Green Bay, Wis.; Fr. William Lavallée, O.F.M., Province of St. Joseph, Montreal, Canada; Fr. Vincent Mayer, O.M.C., Province of the Immaculate Conception, Syracuse, N. Y.

After thanking the Friars of Garrison for their truly Franciscan hospitality the President, acting on the suggestion of the

Very Rev. Benedict Mueller, O.M.Cap., invited the Friars to chant a grateful Te Deum. Whilst the strains of this ancient hymn of praise reechoed through the halls of this spacious friary the Seventeenth Annual Meeting of the Franciscan Educational Conference was brought to a close.

FR. CLAUDE L. VOGEL, O.M.Cap.,
Secretary.

PAPERS AND DISCUSSIONS

ST. BERNARDINE OF SIENA, MODEL OF FRANCISCAN SOCIAL ACTIVITY *

FR. CUTHBERT GUMBINGER, O.M.Cap., S.T.D.

JESUS CHRIST true God and true Man, the Lord of the universe, the King and Centre of all hearts is the Doctor of Doctors and the "God of Sciences." He is the Crown and Compliment of creation and the Centre of all history. By living amongst us and dying for us on the wood of the cross, He has redeemed, ennobled and consecrated mankind, meriting for all of us the ineffable treasures of the Redemption. In His teachings we find the ideals of true social progress, the most sublime code of morals, the perfect norms for the correct relations of man to man. By his death our Blessed Lord has merited for us the means of grace whereby we, having "put on Christ" in holy baptism, may advance "from virtue to virtue" unto the perfection of justice towards God, towards our neighbour and towards ourselves. To strive for this perfection should be the aim of every true christian and such striving in the individual will inevitably lead to genuine social progress.

The evils of original and actual sin rampant in this world are remedied by the life-giving benefits accruing to us from the Incarnation. Ignorance and error give way to the light and truth of Christ's doctrine; moral depravity is rectified by sanctifying grace and the infused virtues. The intellect of man is aided by divine grace to understand the eternal beauty of God, the wonderful fascination of Christ and the unspeakable charm of all divine truths. The grace of God assists the will of man in the exercise of the infused virtues. Finally, the gifts of the Holy Ghost guide, enlighten and strengthen man in the practice of the infused virtues.

* The following remarks were made in connection with the suggestion that this Seventeenth Meeting of the Franciscan Educational Conference be dedicated to St. Bernardine of Siena. The motion carried unanimously.

These benefits of the Incarnation are the heritage of every man. To teach these truths is the duty of the Catholic Church founded by Christ, and to put these same teachings into practice is the duty of all the baptized. Although a perfect state of affairs will never be reached in this world, yet the ministers of Christ must never tire of teaching and guiding, warning and urging "in season and out of season in all patience and doctrine."

Such an indefatigable worker for the kingdom of Christ was our glorious confrère, St. Bernardine of Siena. We single him out from amongst many because he is justly renowned. Hereby

**St. Bernardine
of Siena**

we do not depreciate the activity of others, but we consider St. Bernardine the type and model of Franciscan social work. In honoring him we honor as well that immense phalanx of Franciscan social workers whom St. Bernardine so worthily represents and who labored either before or after his day.

St. Bernardine of Siena followed the example of the Seraphic Patriarch in remedying social evils. St. Francis never had a definite social program, but he did preach Christ and Him crucified to all and sundry; Francis led men back to know Christ, love Him and serve Him according to the evangelical teachings. Therefore, in speaking of Franciscan social activity we mean nothing more than the zeal of the various friars in bringing men to live a life of sound Catholic philosophy, a life based on the principles of the Gospel.

By example and preaching, Bernardine worked wonders in fifteen-century Italy. It is true that in the present-day concept of the term "social activity" such preaching would not be strictly included. But when one considers what effects resulted from the sermons of Bernardine we must admit that he was a social reformer and a great benefactor to the Italy of his time. We are told that he cleansed all Italy from sins of every kind in which she abounded. In several cities the reforms which he advocated were embodied in the laws known as the "Reforms of St. Bernardine."

I. THE PREACHER AND HIS METHOD

There are two periods of Franciscan history which may be considered as models of preaching and incidentally of social reform. Each period is a truly golden age. The one in the thirteenth century glories especially in St. Anthony of Padua, whilst the other in

the fifteenth century boasts of such lights as Sts. Bernardine of Siena, John Capistran and James of the Marches.

At the time of St. Bernardine the people were neglected in regard to preaching. Most sermons were of the cold and mechanical type.¹ St. Bernardine himself could write that preachers are rare, but that there are many who celebrate Mass. With the saint and his companions a revival of religious spirit began. Burning with zeal for souls these holy men went from town to town, preaching the Catholic truth and giving Christ to the people.

In appearance, Bernardine was of ordinary height, handsome and attractive² but he had a natural difficulty in speech which cost him strenuous efforts to overcome. He prepared himself for about twelve years before he began to preach. Humble prayer and deep study were the elements of this preparation.³ Bernardine had access to good libraries, for in this regard the friars were very well provided and were bidden to study profoundly.⁴ Already in 1267 Pope Clement IV urged the preaching friars to study the Sacred Scriptures and the Fathers. The same Pope insisted that the preachers have sufficient books for all their needs.⁵ Besides the great number of very polished Latin sermons which Bernardine has left us (and which he wrote principally for the students of his Order) and his simple yet eloquent Italian sermons, there are at least two other volumes which testify to the saint's studious habits in preparing his sermons. These books have sources and texts for sermons as well as outlines and divisions of the subject matter. We find, moreover, amongst the saint's *Opera Omnia*⁶ a collection of topics for sermons, a Concordance of Sacred Scripture and many quotations from the Fathers. After Bernardine read the Letters of St. Jerome, he was so consumed with the desire to study the Scriptures that he scarcely cared for anything else. The Bible, in fact, became the chief source of his eloquence.

St. Bernardine preached generally in the open squares of the cities and towns. So, too, he is often represented in art. Some-

¹ Hefele, *Der Hl. Bernardin von Siena und die Franziskanische Wanderpredigt in Italien waehrend des XV Jahrhunderts.*²¹ C 11.

² Wadding *Annales Minorum*, Tom. X, 9, XVII.

³ Wadding, *op. cit.*, Tom. XII, 53, 11.

⁴ Wadding, *op. cit.*, Tom. IV, 278, VI; Hefele, *op. cit.*, C. 11 and 111.

⁵ *Ibid.*

⁶ De la Haye, *Opera Omnia S. Bernardini Senensis Ord. Seraph. Min.* Venice, 1745.

times as many as 30,000 heard him preach. Being a saintly man, alive to the interests of God and His Church, Bernardine preached with a superhuman power, conviction and eloquence.⁷ When necessary he could be strong and vehement against the various sins and abuses, but this was done with a prudence and restraint which bespoke the finer gifts of the gentle and cultured priest. His wide grasp of the truths of faith, his immense love for immortal souls and his delicate sensitiveness to the needs of his audience combined to give the holy Franciscan that sway over the emotions and minds of men whereby he became the great reformer of the Italy of his day. Bernardine did not merely inveigh against vice but he preached Christ and Christian ethics thereby bringing the people to appreciate the beauty of that ideal commonwealth wherein Christ is King.

We read of the great throngs who heard Bernardine in the chief cities of Italy. He restored peace in many places and the people came to confession "like ants."⁸ The secret of his success was his deep sympathy for the people; he realized that his listeners were members of Christ's Mystic Body and that they were hungry for Christ. There is a human touch to the Italian sermons of St. Bernardine which make them so quaint and attractive.⁹ He knew how to hold the attention of his hearers. He was lively and direct in all he said. Although a profound theologian, Bernardine was by no means dry and tiresome. Texts from Scripture and the Fathers, anecdotes, illustrations from nature, history and experience as well as jokes and mimicry, all these and more went into the making of his popular sermons. In reading them we become acquainted with the social problems of the land and the times and we see how clearly and how fearlessly Bernardine applied the Gospel principles to these problems as their solution.

II. THE SOCIAL REFORMER

St. Bernardine of Siena is honored with the title of "Apostle of Italy" and is known as the greatest preacher of his age. And this in all justice. For when we consider how, undaunted by human respect, he traversed all Italy striking at the basic causes of social

⁷ Wadding, *op. cit.*, Tom. X, XII and XII *passim*.

⁸ Wadding, *op. cit.*, Tom. X, 8, XV.

⁹ Hefele, *op. cit.* Several choice examples are given in the Appendix. Also *Opera Omnia S. Bernardini*.

evils we are not surprised that men were brought to a better understanding of their social obligations and thus to social reforms.¹⁰

In his moral sermons Bernardine branded intemperance, sodomy, the abuse of matrimony as well as the vanity and frivolity of the age.¹¹ With magnificent faith and heroic zeal, he proposes the way to lead a happy and blessed life by the exercise of the Christian virtues. His audience is admonished to give a loyal service to Christ their King and Master. We can summarize the doctrines of the saint in a few verses of the Breviary hymn for the Feast of Christ the King:

Come nations all! Sing round the world: "Hosanna to the King of kings!"
 No swords uphold His kingly right, no tyrant force, no terrors grim:
 When lifted up on Calvary's height, by love He drew all things to Him.
 Thrice blessed nation that obeys the mandates coming from His throne,
 That follows constantly His ways, and makes His Heavenly code its own!
 No flames of godless strife shall flare, for Peace at council board presides,
 And Concord's smiling eyes declare that civic order safe abides.
 By Faith is wedlock guarded well, the young in age and grace increase,
 In happy homes securely dwell chaste virtues with domestic peace.
 On us, beloved King, bid shine the splendor of that longed-for light;
 Let earth adore Thee, Lord Divine, when Peace descends enrobed in white! ¹²

The work of Bernardine was constructive. After he had converted the people from the evil of their ways, he instructed them in the eternal truths showing them how to unite their efforts in the interests of justice and peace. He attacked usury and it was very much through his influence that loan societies, known as *Monti di Pieta* were established. He crystallized his teaching in the devotion to the Holy Name of Jesus. For this he had to suffer much from his enemies but he was finally vindicated by Pope Eugene IV in the Bull *Sedis Apostolicae* of January 7, 1432. In this document Bernardine is styled "*praeclarissimus fidei Catholicae praedicator et instaurator rectissimus*." ¹³

Fra Arminio writing in the *Ecclesiastical Review* some years ago has this to say of Bernardine's constructive work:

To his preaching, Bernardine added the practice of organization. The Holy Name Society of today owes its revival largely to the memory of St.

¹⁰ *Bull of Canonization of St. Bernardine*, Wadding, *op. cit.*, Tom. XII, 5-3, 11.

¹¹ Wadding, *op. cit.*, Tom. X, 8, 9, 10.

¹² Rev. James Veale, D. D., "Breviary Hymns For Feast of Our Lord Jesus Christ, King 28 October, 1934," in *Ecclesiastical Review*, XCI, No. 5 (Nov., 1934), pp. 434, 435.

¹³ Wadding, *op. cit.*, Tom. X, 189, V.

Bernardine as a method of getting men to abjure swearing and misusing the Sacred Name of Jesus. When he saw the enthusiasm of the crowd he at once banded them together under leaders appointed for practical action. This extended to all kinds of reform and charitable propaganda. Sodalities of the Blessed Virgin, Bona Mors societies . . . crusades to destroy bad books and pictures—voluntarily on the part of the owners, rather than by yielding to the wild fanaticism of the moment—these and a hundred philanthropic devices served to perpetuate the benefits of his instructions. The work of St. Bernardine, who in time associated other holy men with him in the same aims, was that of an efficient ‘Salvation Army’ which gradually spread throughout Umbria and the Tuscan countries where he had labored.¹⁴

The reforms of Bernardine lasted for generations. Wadding tells how all Italy rejoiced over the canonization of Bernardine by Pope Nicholas V, on May 24, 1450. And the great annalist adds;

“It was well for Italy thus to show her gratitude to
Lasting Effect Bernardine who for forty years taught, chastised and admonished her, cleansing her from the sins wherein she abounded. He almost extinguished the pernicious factions of Guelphs and Ghibellines and showed all how to live well and happily.”¹⁵ Robert of Lycio¹⁶ thus testifies to the great good accomplished by Bernardine:

He preached with such great fruit that all the cities of Italy, great and small, were led by his teaching back to Christ. He converted sinners and extinguished usury. He clothed many with the religious habit and erected monasteries of his order. He restored peace and brought people to observe the holy days with solemnity. Finally he instilled the fear and love of God into husbands and wives. The following great cities testify to all these marvels: Rome, Siena, Perugia, Florence, Bologna, Ferrara, Venice, Padua, Verona, Vicenza, Brixia, Milan, Genoa and many others. In all these places he so efficaciously planted the words of life that down to the present day the fruits of his preaching are still enjoyed. Moreover, in this manner of preaching he has many others who imitate him, such as John Capistran, James of the Marches, Matthew of Sicily, Anthony of Bitonto . . . (16 others) . . . all of whom are Friars Minor famous in this method of preaching. Besides, there are many worthy preachers of other mendicant orders who for the greater part try to follow the method and style of St. Bernardine. They preach the sermons of the saint and produce very great fruits. I, also, who have traversed all Italy for forty years preaching the Gospel of Jesus Christ, have ever held Bernardine as my guide and teacher in preaching.

¹⁴ Fra Arminio, “St. Bernardine of Siena And His Course of Doctrinal And Moral Instructions,” in *Ecclesiastical Review*, Vol. LXV, No. 1 (July, 1921), p. 32.

¹⁵ Wadding, *op. cit.*, Tom. XII, 61, V.

¹⁶ Wadding, *op. cit.*, Tom. XII, 62, VII.

God confirmed the work of Bernardine by great miracles. Several people were restored to life by the saint. For example, at Prato, in 1433, Bernardine raised to life a young man who had been killed by a wild bull.¹⁷ Other miracles are recorded in the Acts of the saint's canonization.

St. Bernardine is but one of many zealous Franciscans who through the ages have greatly benefited mankind. What the order has done in the past is an inspiration for the present and future.

Conditions may change but the essential problems of human life are always the same. The modern friar can learn many a wholesome lesson from his confrère St. Bernardine. Placed in the work of the apostolate just as this saint was, each friar has his own sphere of activity for the good of his fellowman. Like St. Bernardine, the modern friar can be holy, studious and zealous. Following the example of this great saint, each friar can acquire an all-consuming love for Christ and His Mystic Body. Such love is the fruit of prayer and study and will flower forth according to the needs of the times for the benefit of the people. By such love the friar will be able to translate the doctrine of Christ into practical norms of action for the children of God. Love effected our salvation. The charity of Christ urged Francis and Bernardine to help men live aright in the love of God. This same love urges us today to pray and work for the Mystic Body of Christ. Thus "forever the Franciscan will rolls onward, like a wheel in even motion, by the Love impell'd, that moves the sun in Heaven and all the stars."¹⁸

¹⁷ Wadding, *op. cit.*, Tom. X, 209, 11; 210, IV; 211, VII.

¹⁸ Dante, *Divine Comedy*, Paradise, Canto XXXIII, translated by H. F. Cary.

THE MEANING OF SOCIAL PROGRESS

FR. JEROME DUKETTE, O.M.C., M.A., S.T.L.

The popular word of the day, the word that is on the lips of thousands, is "Progress." But the world is no more constant in its thinking than in its fashions. The history of civilization and of philosophy is, to a great extent, a history of human aberrations. The philosophy of an age comes to the surface in the watchwords and catch phrases which it uses. A century ago the significant word was "liberty"; today it is "progress." We are told that progress is universal law and that all things human are subject to its way. Vague and indefinite as this word is, the spirit, the hopes, the aspirations, the ideals, the practical philosophy of the age are summed up in this magic word "progress."

But there is a genuine progress both for the individual and for society. There is individual and social progress. There is progress when man's vision is fixed on lofty ideals, when his heart is filled with inspiration, and when, through effort, the soul conquers the obstacles that retard man from tending towards God. This movement towards God is progress. This progress leads to happiness for the individual. It leads to stability, order, peace, and justice in society. The path of true progress for the individual and for society is along the lines of religion. The standards of true progress are fixed, determined and unchangeable. They are the immutable dictates of the moral law written by God in the hearts of men and interpreted by Divine Revelation which has been made by God to men.

Charles S. Devas briefly outlines the meaning of progress when he says: "The word *progress*, no less than civilization, requires to be used with precision, and precisely in these pages is used to express an increase in the quantity or quality of some good."¹ We presuppose that the notion of good will include those things mentioned by Aristotle and accepted by scholastics, *e. g.*, intelligence, virtue, wealth, health, and honor. Of course, the concept of anyone of

¹ *The Key to the World's Progress* (New York: Wagner, 1923), pp. 9-10.

these genera will suffer a wide divergence of meaning when particularized by various schools of thought. Within the genus of virtue the Platonic and Aristotelian idea of family life will have implications and negations of duties which the Catholic, monogamous concept of that unit of society would not permit.

How difficult it is to argue in the concrete concerning the progress of society can be seen from a number of reflections. Confusion of local with general place terms as also the failure to keep

Difficulty of Comparison categories of one good distinct from those of another good accounts, to a great extent, for the fact that much confusion of thought has arisen when getting down to the facts of time and place in demonstrating instances of concrete progress. It is most difficult, even with the most learned historians, in weighing the importance of an event to catch the proper circumstances affecting the happening they describe or pass judgment upon. There are millions of individual facts in any historical setting. A judicious historian is known not by what he says but how he chooses out of this large mass of details and how he lays emphasis upon the more common and more important phases that bear relation to the point at issue. How much more difficult must it not be for the average writer who is not thinking only in terms of one event but is making comparisons between the whole status of society, even though it be within the category of one good with the status of another society within the same good. For instance, how many things there are to consider in comparing the Athens of Pericles from the artistic and intellectual standpoint with the Florence of the Medici under the same respects. If we do not hold to the same category of thought, and instead of considering only the intellectual and cultural side, we compare the two cities under their moral aspect, we might find that Florence was excelled in the first respect by the Periclean age but that she excelled her rival in the moral sense. But even if we hold to just one category, as with individuals so with society, a man may be courageous and still be very unjust thus excelling in one virtue and wanting in the other in the same category of virtue.

No society possesses all the virtues. Neither are all the virtues of equal excellence. In evaluating a social body, therefore, the excellence of its virtues, as well as their number, must be considered. In addition, to the goods listed by Aristotle, *i. e.*, intelligence, virtue, wealth, health, and honor, there is necessarily a graduation based on their intrinsic importance in human life.

We believe that the Catholic Church has the social mission to renovate, ennoble, and bring to perfection mankind. It must renovate mankind because we know that by the very penalties of original sin the understanding of each one of us is in a great darkness and perceives but dimly or as Plato would say, it sees objects in a confused way like shadows within a cave. It perceives but dimly not only religious truth but every intelligible thing. The very meaning of virtue, too, indicates that the will of man is beset with difficulty in acquiring it, while experience records that virtue is honored more in the breach than in the observance. If there are few very wicked people there are also few heroes in acquiring perfection of moral virtue. The Church must supply through her veins of grace the nutriment and strength that gives victories in the field of moral virtue. It is in this way that the Church ennobles or elevates society. That it can bring to perfection the human race, even as a society, seems evident from the command of Christ given in the Sermon on the Mount: "Be you therefore perfect as your heavenly Father is perfect" (Matt. v, 48). Even for the advance of the material side of civilization, which is inter-related with the intellectual and moral side of civilization, the Church must supply the basic guiding principles. This statement has been clarified by the present Pontiff:

How can there be talk of guarantees of conscience when all faith in God and fear of God have vanished? Take away this basis and with it all moral law falls, and there is no remedy left to stop the gradual but inevitable destruction of peoples, families, the State, civilization itself.²

Is Social Progress within our control? The best answer to this query is that there is progress only where men grow. There is something more important than matter. There is mind, the soul of man. The thinkers, the scholars, the men who have rendered possible or have produced the marvels of our civilization, the men whose dreams have made for the building up of humanity and whose arms have reached out for the improvement of men along all the lines of progress,—these are the things which manifest real progress, the progress of men. In men we have the potent means to determine the progress of the future. Heaven has ordained that men be the agents of progress.

² *Caritate Christi Compulsi*, May 3, 1932.

Expositions, such as the recent World's Fair in Chicago, are held as indications of progress and as stimulants to the growth of civilization. But progress really consists in the growth of man's faculties and powers, in the extension of man's empire over inanimate and irrational creation according to the commandment of God given to Adam and Eve: "And God blessed them and said, increase and multiply and fill the earth and subdue it and rule over the fishes of the sea and the birds of the air and all living creatures that move upon the earth" (Genesis, i, 28). Man alone progresses for man alone is conscious and intelligent.

Man must remain the monarch of nature. Nature and all her forces must be at the service of man, must procure the betterment and elevation of man. Matter is only a means. To rate man inferior to matter is to reverse the divine ordinance of creation. Discoveries of nature's forces and the harnessing of them to the chariots of science and industry are noble achievements. Trade and commerce are great things. But if a nation's volume of foreign trade and the intensity of its industrialism are made the tests of economic success, then civilization has gotten beyond our control. Man is no longer the lord of creation as God wishes, but creation is his lord and master. Matter and not men then rules society.

If by trade and commerce man is lessened in his sense of righteousness there is no longer a control over social progress. If the happiness of man is destroyed by the merciless rotations of conscienceless wheels of ingenious machinery, then there is no longer a control over progress in material things. Labor is a curse if man is thereby made the slave of matter. The wealth of nations is a blasphemy thrown into the face of God if the struggle for wealth begets selfishness and narrowmindedness in the few and condemns the many to sin and misery. Man is a precious thing. And by man is not meant a few individuals but all men, for God's love extends to all the children of men. The progress of man is the sole progress. And progress throughout the whole human family is the progress which God wills and which alone we should call progress.

Far be it from us to ignore the triumphs of mind over matter. They are at once the conditions and evidences of progress in man. Material progress, no less than moral and intellectual progress, is within the scope of God's supreme law. The whole man must

Material Progress and Its Dangers grow, and grow in every direction. One must not place a restriction upon the development of material interests. But one must never forget that the earth is the footstool of man, and that material progress, even in its greatest advances, is a failure, unless throughout, man retains his higher nature and is made a greater and a better being.

Today we live in a momentous cycle of history when humanity is searching for new pathways and seeking for unusual manifestations of its energies. The age puts all things to the test. Man, emboldened by the past, as he is enriched with its accumulated treasures of knowledge and experience, seeks to further material progress. In several countries the material and scientific progress of the age have begotten an overestimate of nature and drawn a film over the eyes of men. In such countries what seems like progress is not real progress, for the soul of man is retarded in its onward course of perfection. Money is made the ideal; wealth purchases everything, while the soul of man is forgotten in a maze of inventions, in the course of human events and human endeavors.

The history of mankind is a history of progress. A narrow survey of the world does not always bring this important truth into its clear light. Humanity, in its onward march of ages, has reached the era of democracy, the era of organized republics. The republic is the fullest recognition of human dignity and human rights, the fullest grant of personal freedom, that due respect for the rights of others and the welfare of the social organism may allow. And since such is the case, to depart from democracy would be retrogression.

Liberty, not License Liberty, which nations consider their most precious inheritance, is often used to designate license. Liberty presupposes and follows from authority. It is the untrammelled use of one's powers and faculties, the ownership of oneself. Liberty gives us the possibility of self-expansion and self-aggrandizement, the main-spring of movement and progress in society. But true liberty must always concern itself with the untrammelled use of one's powers for good. Liberty is the ownership of oneself only in so far as man better himself. Yet, today, under its cloak of many colors, license sacrilegiously calls itself liberty. License to do evil, license and exemption from the moral law are not liberty. They are always license, and will always remain license.

What is needed to safeguard the liberty of one man against the unjust interference of other men is authority. For authority combines into one force the energies of the many and renders individual rights the more fruitful, and progress the more certain. While authority is held sacred liberty is safe, but when authority is assailed, a deathblow is levelled at authority's handmaid, liberty.

Yet democracy with its inevitable cry of "liberty" has many perils. The great forces from which any republic built upon democratic lines must draw its life are morality, religion and intelligence. The immortal words of Washington's Farewell address cry out this need:

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness, these firmest props of the duties of men and citizens. . . . Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles.

Where morality declines, where religion is forgotten, where irreligion sets in, there is great danger to democracy. The servant of the people who turns the machinery of the State to the profit of himself or of his little group has been a traitor not only to democratic government but to the sacred authority which he has received from God through the choice of the people. The democratic government is so designed that the common good must be sought or the firm government itself will perish. In political life government has brought about, in some instances, the corruption of those who are to govern society. Yet, in a democracy, the right to choose one's rulers rests with the people by virtue of the ballot. Parties are good, for one excites the emulation of the other and may even prevent rulers from wrongdoing. But parties must always be of less importance than country. Parties should only be embraced as the individuals conscientiously believe that party to be the surest guarantee of safeguarding the public good. But public thought at times is controlled by the government, by means of federal censorship of the radio and newspapers, to the extent that only what is favorable to the government is permitted to be enunciated. When such a thing happens, then there is danger

that those who cast ballots no longer enjoy a clear vision of politics and no longer are able to vote conscientiously for their leaders, since the public mind is one-sided. There rises, consequently, a real menace to the true spirit of democracy.

Of late years education has been too greatly stressed. The world is becoming education-crazed with this result that in countless cases education has produced rationalism. The powers of human reason have been taught to find their origin apart from the Creator. Man has been taught to find the secret of progress within his own control apart from the ordinances of an all-controlling Providence. Yet the very progress of knowledge and the cultivation of reason, which at first act in favor of material civilization, hold within themselves the germs of decay. By subjecting everything to the crucibles of human reason national traditions grow weak, loyalty and patriotism give place to self-interest, a great country becomes no more than a valuable commercial asset and belief in any sacredness fades away. And when God is taken out of men's lives, there is no longer progress. Pope Pius XI is emphatic on this need of God and this need of religion for he says:

For God, or against God, this once more is the alternative that shall decide the destinies of all mankind, in politics, in finance, in morals, in the sciences and arts, in the state, in civil and domestic society.³

If from learning is banished religion, learning alone will not aid men to advance social progress. Education whereby men are taught in terms of patriotism only is not education. Principles must be inculcated in the minds of a country's citizens,—principles founded in the eternal truths of God and the nature of man must be taught. Conscience must find its place in education so that men may be taught that they must obey laws and obey them because they are convinced that it is the law of preservation of society to see that social justice is done.

When God gave man the earth it was His omnipotent will that man take possession of it and assert his dominion over its every part. Christ's gospel was a gospel of progress. It announced that all things should be put to profit and made to increase, for the talent that is wrapped in a napkin only draws down ruin to its possessor and the anger of Almighty God. (Luke, xix, 12-27)

³ *Caritate Christi Compulsi.*

But man has destroyed rather than elevated nature. Man, considering that the making of money was merely a war with the rest of men, even if it meant the crushing of other men, became ruthless and conscienceless. More and more coal mines were opened and worked even though it meant the destruction of the whole coal industry; oil was allowed to flow from the ground in useless quantities so long as there was more money to be obtained; forest lands were devastated and the trees which formed the watersheds in our mountainous districts holding back the floodgates of destructive floods, were felled to increase the earning power of lumber concerns. All through industrialism there has been a waste of raw materials in order that commercialism of private enterprise might be indulged. But little concern has been paid towards our nation's future. To tear down only is to destroy; but to tear down and to put up again is progress in material things,—is the progress in material things which God intended when He gave the world into the hands of man to possess and to use. If by carrying on business man increases his own wealth at the cost of injuring the rest of men then he is destructive and retards progress. If the material progress of a country is to be insured there must be a careful husbanding of the sources of wealth, the far-seeing and orderly developing of national resources, the replanting of devastated forests, the replacing of the elements of fertility, the restocking of fisheries and the guarding against the exhausting of mines.

Set against this whole state of the world there is the Catholic Church with her solution of the basic problems of our times. The line of cleavage does not fall between the various religious groups but between the Catholic Church and all else. She is unique and at issue with the world. **Secret of Social Progress** The Catholic Church, in the words of Hilaire Belloc, “proposes to take in men’s minds even more than the place taken by patriotism; to influence the whole of society not a part of it, and to influence it even more thoroughly than a common language.”⁴

By effecting the reign of Christ in the hearts of men the Church seeks to cause the renovation of society. When the Catholic Church came upon this earth she not only dealt with the unspoiled child, but she found a civilization perverted with gross errors, vice,

⁴ *Survivals and New Arrivals* (New York: Macmillan, 1929), p. 125.

and misdirected wealth. Her mission, from the beginning, has been to uproot what is against true progress as well as to instil the seeds from which the flower of civilization must inevitably spring. It must always be remembered that if the influence of the Church declines, civilization will decline with it. "It is a commonplace with educated men, to quote Belloc once more, "that the Catholic Church made our civilization, but it is not equally a commonplace—as it ought to be—that on Her continued power depends the continuance of our civilization." ⁵

If the Church steps into the economic strife of the day and through the Pope proclaims a way of reconstructing the social order it is because the Catholic faith preserves whatever, outside the Faith, is crumbling: marriage, the family, property, authority, honor to parents, right reason, even the arts.

**Christianity,
a Conservative
Force**

In her teaching on family life the Church is a powerful support of material civilization. The family being the unit of the State and the bulwark of the liberty of the individual is the very prop of civilization. Where family life is weak civilization is parasitic; but where it is strong great nations have rested on its strength. The Church in her teachings contained in the writings of the New Testament teaches the reverence of husband and wife, the obedience of children, while she practically stands alone in her attitude towards monogamous and indissoluble marriage. But just as the Almighty fashioned one pair and only one pair, so too, Christ elevated marriage to the dignity of a sacrament, that sacrament whereby children are honorably procreated and educated to carry on the human race to its ultimate end. Nations that rest on the Catholic beliefs of marriage have within themselves an ever-renewed fountain of recovery and permanency. For the highest evidence of civilization is social purity. The Catholic Church made our civilization and its superiority over all other civilizations is due chiefly to the elevated standard of its morality. As the Christian religion grew in power so grew the dignity of women and womanhood. But when womanhood is degraded civilization will perish. Hence, when the Catholic Church courageously stands alone against the world, when she stands against divorce, against birth-control, and for monogamous marriage, she is living up to

⁵ *Ibid.*, p. 217.

Christ's teachings, providing for social progress, providing for that progress which enshrines woman in the sanctuary in which Christ himself placed her.

Is it not the plea of social justice and Catholic doctrine that birth into this world is man's title to a sufficiency of the things of this world? Is not the cry of social justice but the cry which has come from the Church since the words were spoken by her founder: "Seek ye first the kingdom of God and his justice and all these things shall be added unto you"? (Matt. vi, 33) Strict justice must be sought to insure social progress. It is the justice that forbids all evil enrichment, forbids the overreaching of one's neighbor in business, forbids unfair prices, forbids underpay or underwork, and forbids the misuse of the weaker sex. The idea pervading all the encyclicals on social matters is the obtaining of order through justice and mercy. Catholics, in a word, must be the champions of the eternal principles of justice and Christian civilization for it is only in the full adherence to the principles of justice towards all and the deepseated characteristic qualities of charity to our fellowmen that we can ever hope to begin reconstructing our social order and make assured the lasting growth of social progress, whether that progress be material, spiritual, or moral.

By her teaching that all authority comes from God as its prime source the Church immediately teaches that we must obey civil authority in conscience. It is not the person but the office which must be respected, for the authority invested in a country's rulers is an authority which has God for its Author. Civil authority is constituted by God and because of this origin all men must be subject to it, must pay taxes in order to insure the wellbeing of the state. The Catholic Church is the support of temporal rulers against anarchic individualism, for the Church teaches that man is both an individual and a social being. If we were to exalt his social functions we destroy the individual and head for Communism which destroys democracy, ridicules the morality of the Decalogue, discards the Golden Rule, scoffs at the sanctity of marriage and seeks to destroy the Christian religion. But, if we exalt man's individual functions then we have every man for himself and chaos. For if the sum total of our lives is spelled only in terms of money, in terms of prosperity, in terms of position and power, then we have failed. If we have forged ahead and left

in our trail human wrecks trampled upon ruthlessly and unfeelingly we have failed miserably.

The Catholic Church is opposed to both the social and individual functions if one is advanced by curbing and suppressing the other. In the past man has exalted the individual at the expense of the whole people; but we must always take precautions lest we exalt the social side of man at the expense of his human rights. Mankind is a family and not a mere series of individual units. Man cannot allow the violation of the nature of this society by permitting individual greed and enterprise to run riot at the expense of the whole people; but, at the same time, we cannot allow the State to disregard individual rights so that it becomes supreme to such a degree that individual initiative and liberty are destroyed.

Relative to private property the Church has stated anew that man has a right to private property. The right to possess property is a natural right and no state can take it away.

The Church and Property Once man is born into this world he is responsible for the preservation of life and life's well-being.

The earth has been granted to mankind in general in the sense that no part has been assigned to any one person in particular. The right of property must also belong to the head of a family:

For it is a most sacred law of nature that a father must provide food and all necessities for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance.⁶

The rights of property are sacred and cannot be violated. They who wrest to themselves the property of others are robbers nor can the State arrogate to itself the rights of men to private ownership, for man is older than the State; private ownership is of nature's own institution.

According to Pius XI the theologians have never taught as wrong or denied the two-fold aspect of individual and social ownership:

Their unanimous contention has always been that the right to own private property has been given to man by nature or rather by the Creator

⁶ Leo XIII, *Rerum Novarum*, May, 1891, par. 15.

himself, not only in order that individuals may be able to provide for their own needs and those of their families but also that by means of it, the goods which the Creator has destined for the human race may truly serve this purpose.⁷

The Church's attitude toward public and private property is fully contained in the *Quadragesimo Anno*, where it is stated that:

Provided that the natural and divine law be observed, the public authority, in view of the common good, may specify more accurately what is licit and what is illicit for property owners in the use of their possessions.

. . .

However, when civil authority adjusts ownership to meet the needs of the public good it acts not as an enemy, but as the friend of private owners; for thus it effectively prevents the possession of private property, intended by Nature's Author in His Wisdom for the sustaining of human life, from creating intolerable burdens and so rushing to its own destruction. It does not therefore abolish, but protects private ownership, and, far from weakening the right of private property, it gives it new strength.⁸

While the material and scientific progress of the age have drawn gradually to a standstill, the realities of the supernatural and our profound need of them endure, and our reason will never lose sight of them. The widening thought of men along other lines of progress will show, eventually, more clearly that religion is the need of all progress, just as God is the need of all being. History has been witness that under Christ's touch humanity was impelled into moral and spiritual progress with such might that centuries have not stilled the sublime vibration. There will always be sin and suffering, and death in the world. But evil may be lessened, and good may be increased; and this is progress so long as the ideals set down by Christ are observed, so long as man's soul progresses along spiritual lines to the ultimate possession of the beatific vision which is, in turn, the end of all true progress, the getting closer and the approximating of the soul of man to the divinity in whose image and likeness man was made.

If humanity would be led aright it must be led by men with the spirit of religion. The problems of our civilization are the problems of every civilization past or future. Democracy has brought no new problems though it most certainly has extended the old problems to a wider space and affected simultaneously a greater

⁷ *Quadragesimo Anno* (New York: Paulist Press), pp. 15-16.

⁸ *Ibid.*, pp. 17-18.

number of people. Trite as it may seem, it is nevertheless universally true that the great need of society in all ages is virtue in the individual. Unless man is made perfect, the perfecting of institutions will avail little. Democracy will not save men; material progress will not save men; intellectual or artistic progress will not save men; only the effort to fulfill and uphold the moral law will save men and will save society, and without religion there can be no moral law. If we would seek true progress, if we would promote the welfare of society and our own salvation, our watchword must be "Seek ye first the Kingdom of God and His Justice." (Matt. vi, 33).

DISCUSSION

FR. VINCENT MAYER, O.M.C.:—Progress is fundamentally a relative conception, and relativity is avowedly an elusive and difficult subject, though supremely interesting and important. While Fr. Jerome justifiably declined

Difficulty of to define the meaning of the much used, or abused, term
Defining "progress" as viewed from the worldly angle, since the
Secular world in general is very vague and vacillating in its view
Progress (perhaps necessarily so, because the standards of the world are shifting and changing), it might have been advisable to indicate more clearly that it is only this impossible task, namely of defining the character of this *phantasm* of progress, which he was declining to undertake. We agree that it is difficult or rather impossible to say whether or no a movement is an advancing towards a higher degree of perfection and therefore progress, when the nature and whereabouts of the goal are unknown, in other words, if there is no standard.

The meaning however of progress, with which Catholics are concerned, is clear and well-defined. Fr. Jerome expressed it excellently in the general term "movement towards God." This may appear to indicate spiritual progression only; and in reality, considered fundamentally spiritual advancement alone constitutes true progress, or at least there can be no real progress if it is excluded. Development, which brings us nearer the accomplishing of our end and progress in life, is true progress. One cannot be said to be truly progressing, no matter how steadily or quickly or how far one may be traveling, if one is bearing in the wrong direction.

When this "movement towards God" affects the individual not merely as such, but affects him in his relations to his fellowmen and with his fellowmen, therefore as a member of society (and this is almost necessarily the case); when moreover this "movement towards God" regulates also society's attitude towards the individual, striving in both cases toward a more mature, more complete, more perfect approach to the *Summum Bonum*, then we have the process called social progress; and this seems to me to be something very different from the "progress of society," certainly from a worldly point of view.

Fr. Jerome treats of the various departments of social progress more extensively than he does of the theoretical meaning of this progress. Rightly so. He points to the dangers lurking in material, intellectual (educational),

spiritual development, when divorced from their true goal and object, and when pursued without authoritative guidance.

This logically leads to the consideration of the Church and her mission, which is to point out to men, individually and collectively, the right road; to offer them the means necessary and helpful to advance along that road,

The Church and Progress i. e., to progress. This is the social mission of the Church, not condemning any one of the various aspects or means of development in material possessions, learning or spiritual endeavour, but guiding, stimulating, urging, warning, curbing, to save man from the error of considering these forms and degrees of development as ends and not as means, instead of giving them their right place and correct value in the scheme of true progress,—the advancement of the entire man, and of the entire human society towards the ultimate end and purpose of existence,—union with God—making the earth as well as heaven God's kingdom.

Naturally Fr. Jerome here comes face to face with the practical problems which beset the course of true progress, false attitudes towards material possessions, false ideas of education, authority and liberty. His considera-

Practical Problems and Principles tions are sound and he returns to the seemingly hackneyed, yet only logical, conclusion that religion alone can supply the principles and the dynamics of true progress; the spirit of religion alone can give man (and society) the right standards and the will to strive to attain those standards in a safe, orderly permanent and efficient way.

Fr. Jerome's paper purposes to expound the meaning of social progress and therefore we cannot rightly take issue with him that he does not enter into the details of the means of securing social progress, but he did indicate the lines along which social progress must travel.

Those of us who are an older generation and who were not privileged to enter deeply into the scientific, and theoretical treatment of sociology, who are in fact not so well acquainted with sociological terminology and methods, will find consolation in the realization that the old ways of Christian perfection, the development of Christian life, the advancement of Christian culture and civilization are the same thing as Social Progress in the correct sense and right form. To foster this development in ourselves and in others has been, and is, and will ever be our task. The Franciscan has certainly a special obligation of shouldering this task of furthering true social progress, the advancement of all towards the perfection of citizenship in the kingdom of God.

The problem of relativity implied in progress of any kind need not worry the Catholic mind with regard to social progress. We have our well-defined standard and goal given us in the teaching of Christ, and we can gauge the extent of individual and collective progress by applying the simple and unfailing acid test: *Quid hoc ad eternitatem?*

In conclusion merely to indicate cynically the truth that there is no absolute progress, attention is directed to a few statements in Fr. Jerome's paper which would, in this critic's opinion, benefit by fuller elucidation. For example the statement: "The standards of true progress . . . are the immutable dictates of the moral law written by God in the hearts of men," is open to misunderstanding, since Revelation and the living authority of the Church are also necessary. Fr. Jerome does develop this later but not in connection with the statement.

A Few Criticisms Again: "Heaven has ordained that men be the agents of progress," but always with complete conformity to the laws of God. "From democracy there is no backward course," is not an universally accepted doctrine and deserves

fuller investigation. However, the statement does not really substantially affect our theme one way or the other. The very fact that so few and such minor points alone can be found for criticism, is but a further proof of the excellence of Fr. Jerome's treatment of the subject which is to form the basis of all discussions of this Conference. The timeliness of the subject cannot be doubted, and it is eminently practical.

FR. THEODORE ROEMER, O.M.Cap.:—If the Catholic Plan, as outlined by Father Jerome, must be considered the ideal plan of social progress, we must be prepared to answer the question, why so-called Catholic countries are back-

**The Church
not to
Blame**

We can reply that social progress implies more than material progress, it must be progress in the whole fabric of human society. Our own material progress is by no means complete social progress. Granted, however, that there be no social progress in such countries, we must by all means insist that they are only so-called Catholic countries. There is hardly a country at the present time in which conditions even approximate the ideals in the Catholic cause. We can point to wonderful progress in such periods of the Middle Ages in which the conditions were favorable to the Church and in districts that could really be called Catholic. During the past century we can nowhere find even an approximation to such ideal conditions. Why, then, blame the Church? It matters little where the blame must be placed, the Church as such can not be accused as being in any sort of way responsible for the want of real social progress.

THE FAMILY, THE MAIN FACTOR IN SOCIAL PROGRESS

FR. WILLIAM LAVALLÉE, O.F.M.

Progress is a Christian idea. When our Lord commanded us to be perfect He gave birth, as it were, to the doctrine of progress. Without a doubt, the progress He had in mind was not only the material, intellectual and social, but also and pri-

Introduction marily the spiritual. By perfecting his mind and will, a Christian contributes to the progress of society whose member he is, for no one can reform society unless he first reform himself. Social progress is the advancement of humanity by the gradual perfecting of its laws, its undertakings and institutions, having as its aim the directing of all men taken as a whole. It is the progress of man through the perfection of human association. However, the perfection of laws and institutions is the consequence of the perfection of souls, and souls are rendered perfect solely by the Christian religion. In the history of civilization Christianity has been and still is the most perfect factor in social progress. Through Christianity humanity regained its liberty which neither Athens nor Rome knew how to protect. Christianity changed the lot of the slaves and reestablished them in their rights. Christianity put a stop to the progress of barbarity and impressed on the nations the respect due human life. Christianity made true social progress possible by reorganizing the family and by elevating marriage to the dignity of a sacrament. The Catholic Church has ever been the vital principle in the work of civilization and it is possible that in this task there is no other domain where her action has been more efficacious than in the family.

From the standpoint of social progress the problem concerning the family is of prime importance. "In none of our social institutions is it easier to detect influences of our present material and social conditions, and in no portion of the individual's experience can we discover the origin of the social inadequacy and maladjustment which produce our major social problems more clearly than in that which reveals the failure of the home."¹ To convince

Importance of the Problem

¹ Ernest R. Groves, *The American Family*, 82.

ourselves of this truth we need but turn to Russia where the social edifice is tottering because of the undermining of the foundation stones of God and the family. And not only in Russia, but everywhere in Europe and America home and family life are suffering because of the disregard of Christian marriage and of proper Christian living. Everywhere women are employed to increase material production much to the loss of the family and society. There is need, then, of the cry: "Protect and reform the family!" It is this important problem that this paper proposes to treat.

St. Thomas defines the family as: "a group of persons brought together by those daily acts which are necessary for the conservation of human life."² Therefore, the family is made up of persons

Definition of the Family having direct relations to one another, e. g., parents and children in the relation of head to member, teacher to pupil. This is the group that is occupied with the conservation of human life. In this formal element, the purpose of the family, we have the essence of the definition.

The preservation of human life has a twofold aspect, the preservation of the individual and that of the species. For the preservation of life each individual must have material goods, e. g., food, clothes, shelter. The preservation of the species entails the union of husband and wife and the procreation of children. Thus the two groups, the conjugal and the paternal, are directly subordinated to the preservation of the species.³ Finally, the family is by nature a daily society since its members meet daily at table to eat and at the hearth to chat. Hence, we may conclude that every factor which opposes the daily actions and life of the family is an evil in proportion to its degree of opposition.

The question that now arises is: Whence the origin of the family? Is the family the result of an agreement revocable at will? Indeed no, for the family is not a human institution, but its

Origin of the Family origin is to be sought in the beginning of creation when the Creator, having breathed into man the breath of life, gave him a "helpmate like unto himself." The family instinct is inborn in human nature, by which we mean that there is in human nature—in man and woman—a natural instinct to unite permanently and afford mutual help in propagating and preserving the human species.

² *Summa Theol.*, Ia IIae, V, Art. 1.

³ *Ibid.*, Art. 4.

Such is the teaching of the Church set forth in the encyclicals: *Arcanum* and *Rerum Novarum* of Leo XIII, and *Casti Connubii* of Pius XI. The same truth is taught by history, for in the origin of all known nations we find the patriarchal system with the father as the head about which all other members are grouped. Basing their statements on evolutionistic hypotheses certain sociologists of the nineteenth century have denied that the patriarchal family has had such a remote origin. Durkheim⁴ and Morgan,⁵ among others, maintain the priority of the horde over the family, but their hypotheses find little support in the scientific world. Dr. Broinslaw Malinowski, noted anthropologist of the university of London, recently said: "There was a time when anthropology despaired of the existence of the family in the past, even as sociologists nowadays despair of the family in the future. We had the famous theories of primitive promiscuity, of group marriage, of early matriarchy and of the gradual and painful evolution towards monogamy and family. But these views, which still have a wide currency in popular and pseudo-scientific literature have been definitely discarded by professional anthropologists."⁶

Christianity is responsible for the sublime perfection the family has reached. History reveals the degradation of the family in pagan times. *Studies of Family Life* by Devas⁷ is a good work on this subject. Wherever Christianity has not exerted its influence we find both in the past and present the worst disorders. So-called human religions prove insufficient to stem the tide of sensuality, matrimonial infidelity and, above all, divorce. The Catholic Church alone with her infallible teaching in matters of faith and morals can regenerate the human family and save it, for she alone can assure the family of divine protection through the influence of grace. We know only too well the inflexible attitude of the Church towards the family and towards divorce which threatens the family's dissolution. In the sixteenth century the Church preferred to lose an entire kingdom rather than sanction the matrimonial infidelity of a king.

In order that the family may attain its high purpose, the Catholic Church has always taught that the union of husband and wife is indissoluble. True, this indissolubility is not demanded by the

⁴ *Règles de la Méthode sociologique*, Paris, 1912, 102-3.

⁵ *Ancient Society*, 277.

⁶ *Boston Sunday Post*, May 5, 1935.

⁷ London, 1886.

Security of the Family primary end of matrimony which is the procreation of children, but it is demanded as a necessary sequel to the primary end. For if the latter is to be attained to satisfaction, i. e., if children are not only to be brought into the world but also are to be fathered and educated for life duties, the marriage bond between father and mother, husband and wife must be indissoluble. The very thought that the bond can be severed would in many cases lead husband and wife to disregard entirely the primary end of matrimony. As a matter of fact, parties that court the possibility of divorce frequently frustrate the conception of children because of the very possibility of divorce with its consequent hardships for both parents and children. We cannot sufficiently admire the wisdom of the Christian law which holds that every marriage validly contracted and consummated is indissoluble, for herein is the foundation of the home, the basic institution of society.

The family is the source *par excellence* whence comes the life that supports society. It is the first constitutive element of which society is formed. “The immediate *raison d’être* of the family is

Basic Institution of Society

the child; the immediate *raison d’être* of the child’s existence and of that of the family is the state.”⁸ Just as the civil society is necessary for the family which to live must participate in society, so the family is necessary for society, and very often it is within the family sphere that the destiny of States is prepared.⁹ The family as cell of humanity, is the fundamental principle of humanity’s economic production. It is the family that produces and forms the workman, creates the hardy race responsible for social progress. “To the economic forces that it produces and perfects,” writes the celebrated sociologist, Charles Antoine, “the family also adds harmony in associating them. Association is fecundity—individualism, sterility. However, the most fruitful of all societies is, without doubt, the family, since it is a group of human forces most naturally associated, most willingly devoted, and really the most productive that we can imagine.”¹⁰

Let it be remarked, however, that society is not its own end; it must protect the rights of the family, procure its full development and safeguard its autonomy. This is forcefully affirmed by Leo

⁸ Gillet, M. S., *L’Eglise et la Famille*, Desclée, 1917, 83.

⁹ Cf. *Sapientiae Christianae*, Leo XIII, Jan. 10, 1890.

¹⁰ *Cours d’Economie Sociale*, Paris, 1923, 95.

XIII in his encyclical *Rerum Novarum*: "Such, then, is the family, no doubt, a very small society, yet real and anterior to all civil society; to it, then, certain duties independent of the state must necessarily be attributed." In order to reform our declining society the family itself which constitutes the vital element in society must be reformed. The real strength of a society, the safest guarantee of its perfection, resides in the moral value of those who compose it, especially in the unrightness of their conscience and in strength of soul. This uprightness of conscience and strength of soul will be characteristic of the family if it is inspired by Christian principles.

A necessary consequence of such principles is that the morality of the family is always the morality of society. As the Protestant Lessing well remarks: "Domestic virtues alone form a lasting basis

**Morality of the
Family, the Morality
of Society**

for public virtues, obedience to laws, devotedness, respect, justice and goodness."

The progress of society goes hand in hand with the morality of its members. Here again there is no doubt that the family, in voluntarily submitting itself to the authority of the Church, increases the capital of morality which society greatly needs in order not to err in its task. Morality alone makes us men worthy of the name and such morality is naturally acquired at home where we are made conscious of our social duties. When people who lack conscience group together they form nothing else than a group of evil doers. If moral progress is below material progress, paganism triumphs over civilization. This is largely the sad state of affairs today and it is the result of depraved conduct, especially of the unbridled desire for pleasure and the false notions concerning matrimony. At the bottom of it all is the rejection of morality and the invitation to license and debauchery. Pleasure is wrested from its normal purpose and made to co-operate in destroying the order established by the Creator. Thus the entire moral order is overthrown. What becomes of society when such principles are put into practice? To answer, we need but point to the diseased family life of today. How true it is that "a vigorous home life means a vital society, a decadent family implies a decaying social organism."¹¹

Within the last quarter of a century the very concept of the

¹¹ E. Schmiedler, *Conserving the Family*, Paterson, N. J., 19.

family has greatly changed. The era of excessive industrialism has caused the desertion of farm-life, and the over-population of cities has altered the manner of living. All this has had its effect on the family. In the past, customs were simple and the home itself sufficed to satisfy body and mind. The father sufficed to earn the living for his children as long as they remained under his roof, and they in turn, gave their services freely in domestic work. The father's authority was undisputed, but his firmness was tempered with gentleness so as to insure discipline and harmony in the family. The greatest trial was to be deprived of children, for in those days a cradle was not a thing of horror. The ambition of parents was to provide for the future of their children by training their character and by increasing the patrimony which was to be passed on to the children. Family troubles there were, but rarely do we hear of infidelity, and much less, of divorce. That such a heavenly state did not always exist no one will deny; that it exists, generally speaking, today, no one will seriously affirm.

This good old traditional family life is on the verge of disappearing if, indeed, it has not already disappeared. The constant stream towards the city is slowly depleting the country. Traditional values have changed and the custom of passing the family possessions from parents to children is becoming increasingly rare. Education, formerly a community task, is now becoming an individual responsibility. As soon as possible children are taught to look after their own affairs and to earn their own living outside their home. Consequently, the family is disorganized. Children who earn their own salary are wont to dispose of it wholly or in part and very often waste their money without a thought for the future or without preparing for their position in life. Moreover, when there is no co-operation among the family members, each lives his own life and quite naturally when children find fault with parental authority, they promptly attempt to throw off the yoke. In school they are taught that they have certain rights at home, that such rights must be respected and that even the State will support their claims when necessary. Under these circumstances children long for independence and if they do maintain relation with the family, it is usually by paying out of their own salary for their board and room, thus safeguarding

their independence. Such is the effect of individualistic doctrines which naturally foster the spirit of egoism. This is anti-social and anti-Christian, for where individualism reigns family duties are ignored. "This socially destructive influence is abroad in the land today. It is playing the part of the canker-worm within the social system. It is playing the rôle of the moth within the family fabric. And disintegration is going on apace. Not only is the general structure of society affected, but also all of its component parts, including the most fundamental unit, the family."¹²

Another important factor which has affected the family is birth control. Propaganda in its favor is worldwide. Motherhood is attacked in the name of economic science, Malthusianism, medical science, eugenics and equality of sex. Formerly all children sent by God were accepted—at least in our Catholic families. Nowadays, however, even in Christian families children are either prevented entirely or their number unlawfully limited. How often we hear young girls remark before marriage that they want no children because they interfere with a mother's independence and with her social life! True, nature has ruled that the mother have the more difficult task in rearing the child; but the modern woman wishes to discard this natural obligation since she wishes to enjoy marital pleasures without their burdens. This preference of pleasure to nature is contrary to the primary end of marriage since it opposes the divine law which condemns the limitation of the family by culpable sterility. Of course, all wives are not to blame, but if many of them would faithfully fulfill their duty, life would not be so often frustrated. "When wives fear motherhood," wrote Theodore Roosevelt, "they tremble on the brink of damnation and it would be a good thing if they were to vanish from the face of the earth." (*Vie intense*, Ch. II, 4).

Childbearing is one of the important physical necessities normally indispensable for the health of woman. Children, too, are one of the important moral necessities for the natural aspirations of husband and wife, for without the child their life is incomplete. It is to protect the happiness of the family that the Sovereign Pontiffs, notably Pius XI, have raised their voices against these present-day vices: "Any use whatsoever of matrimony

¹² Schmiedler, E., *An Introductory Study of the Family*, N. Y., 1930, 20.

exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature." (*Casti Connubii* of Pius XI.) Without this intimate union effected by the presence of children, the home is no longer as a French bishop remarked, "that lovely sanctuary which we never leave without sorrow, and to which we always return with renewed joy. It now resembles rather a public place where we enter more or less against our will and are glad to leave as soon as possible." Instead of two lives united to bring forth new life, marriage becomes an accidental union of interests, often a fleeting alliance which renders impossible the organization of the family. To counteract this evil, to conquer the inconstancy of human nature and the power of passion, conjugal fidelity must be based on the supernatural. God's gifts cannot be rejected without entailing His punishments, and it is for having forsaken God and His law that modern society is so seriously afflicted.

In order to be an instrument of social progress the family must be founded on the twofold basis of Christian marriage and on paternal authority. Modern authorities that deprive marriage of

Instability of the Modern Family its religious character and reduce it to the level of a simple civil contract are undermining the best tradition. Instead of upholding the normal function of the family and protect-

ing its vital organization, the State protects the individual at the expense of the family. Hailed as the most progressive achievement of modern times, the doctrine of individualism gives free rein to the individual to indulge every faculty of pleasure. However, it is consoling to know that in every country there are still to be found old-fashioned families, united homes, that maintain the purest Christian traditions. In the rural districts where family life has retained its simplicity, and also in the cities where the spirit of sacrifice has triumphed over individualism, excellent families are still found. These, indeed, are the glory of the land that shelters them.

But alongside of these truly Christian families, what a number of counterfeit families! How numerous are the families over which conjugal infidelity, divorce or separation hover! Yet plain common sense shows that the indissolubility of marriage can be the only solid foundation of the family, for if married parties may separate at will no family in the strict sense of the word, can possibly exist. The very idea of the family connotes some-

thing permanent and stable. But alas for the present state of the family! Divorce is a daily fact. For example, in 1922 there were in the United States one divorce for every fourteen marriages. In 1932 there were in the same country one hundred and sixty thousand three hundred and twenty-nine divorces. Thus during that year a vast number of homes were destroyed, many of them never to be restored. Contrary to expectation, these divorces are found not only among the actors and actresses and other public persons, but also among the rural population. The reasons usually urged for divorce are desertion, cruelty, infidelity, non-support, incompatibility; and if the charges cannot be proven sufficient for divorce, permanent separation is frequently granted. There is no need to refer to the Papal decrees in condemnation of this modern plague. Outstanding philosophers and sociologists are speaking their mind. For instance, Sertilanges says that: "Every conscience, whether modern or not, that clings to divorce is by that very fact a false conscience; that the sufferings of individuals should fill us with pity and compassion and Christian indulgence; but that the legal system appealed to is a deviation, a forgetting of social principles and a rejecting of all that the Gospel contributes to the family in the way of dignity, security and constructive solidity which redounds to the welfare of the social edifice and those who dwell therein."¹³

The very possibility of divorce is a constant menace to the indissolubility of marriage; for how can the bond be firm when the parties are intent on dissolving it as soon as the one tires of the other? What kind of family life can be reared on such a weak foundation? What good can emanate from such homes in which husbands and wives do not give themselves completely to each other? Is not such a home life which is always at the mercy of human caprice, always menaced? Due to such loose principles, family life today is decaying and society is falling into ruin.

The change which has come over the status of woman has also affected the stability of the family. Modern conditions have withdrawn woman from the home where she was the rightful queen.

The Changing Status of Woman On this score we may say with an eminent sociologist: "Whatever attacks motherhood is by its very nature anti-social." While endeavoring to divert woman from all tasks harmful to health and to the maternal instinct, we at the same time hold

¹³ *Féminisme et Christianisme*, Gabald, Paris, 1919, 212.

that the domestic duties of the wife will normally be more advantageous than the wages she may earn in the factory. On this point Leo XIII says: "A woman is by nature fitted for home work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the wellbeing of the family." (*Rerum Novarum*.) True, there are many cases when women find it necessary to seek employment outside the home. Probably, insufficient income from the husband's work most frequently makes this necessary, however, there are many instances when divorce or the prospect of a divorce incites a woman to provide for her future. But these unfortunate circumstances should never lead us to forget the real mission of woman which is motherhood. Feminine labor outside the home almost of necessity excludes motherhood, for a mother cannot fulfil her essential rôle of rearing a family and keeping a home if she begins by deserting it. "The effect of their absence upon their children is registered in a greatly increased infant mortality rate and a high delinquency rate among the other children."¹⁴

How can this situation be remedied? We can do no more than indicate, as do the sociologists, certain theoretical solutions. First of all, the husband should be given a family wage and the wife should be taught economy. Female labor can hardly be abolished, but if its social evils are admitted it may be easier to put an end to its causes or at least to its abuses.

Many other factors also contribute to our present social turmoil, among which we may mention the housing problem and the lack of proper family recreation. This is a most serious problem and many sociologists consider it the most important today. No doubt, the home of so important an institution as the family made up of father, mother and children, should be roomy and comfortable. The family must be protected against the moral and physical evils of the slums and other unbecoming lodgings. The home should be the source of contentment and joy for those who live there. By daily intimate and mutual contacts lasting attachments, indispensable for the family's happiness, will be formed. If husband or wife or children absent themselves unduly, if the members are present only at meals, the true family spirit cannot be fostered. The home, then, should be comfortable and attractive so that the mutual relation between parents and children and between the children

¹⁴ Ruth Reed, *The Modern Family*, 82.

themselves may flourish. The cultivation of the family spirit is the best remedy for our modern egoism and individualism.

Modern social economy, despite many transformations, has done practically nothing to solve the problem of housing. On the contrary, in the very construction of houses, space is limited apparently to eliminate the child, or at least numerous children, and very often the main condition imposed on renters is that they have no children. In large cities the quarters of the working class, usually the most populous, are frequently disgraceful, to say the least. "Dr. Edith E. Wood, authority on American housing conditions, estimates that about one-third of the people of the United States are living in subnormal housing conditions and that about one-tenth are in circumstances that menace their health, morals, and family life.¹⁵ Hence, we need not be surprised at the demoralization of youth, for the health of the soul, like that of the body, presupposes certain favorable conditions in the material sphere. In order that the moral life of the family may thrive, it needs a minimum of necessary space, i. e., what Le Play calls, "the individuality of the home," or, the allotting of one home to one family. Otherwise it will be difficult to preserve the unity and intimacy of family relations. Life in hotels and apartment houses disrupts family life, suppresses children and forces married couples to seek outside the pastimes they cannot find at home.

The same is the effect of living in the slums. A social worker, J. J. Kelso, remarked that: "living in the slums fatally leads the parents to drunkenness, the children to vice, begets disorder, the abandonment of the wife, of the children by the husband who finds them a burden; for lack of convenient separation the younger generation is swept along towards immorality and the loss of all modesty." Eliminate the slums and society itself is protected since the stability, the organization and the normal development of the family are safeguarded. Home ownership is, indeed, a great factor in stabilizing the family. "Ownership shows its influence in subtle ways: the children are more apt to be taught the value of property, neighborhood contacts are regarded more seriously, and the home is more likely to reflect a sense of permanency and self-respect than when the family rents. A decrease in home ownership tends towards greater social restlessness and instability."¹⁶

¹⁵ Quoted by Groves, Ernest R., *The American Family*, Chicago, 309.

¹⁶ *Ibid.*, 310.

Then, there is the question of recreation. Wholesome recreation is necessary for good and genuine home life. If the home is made attractive and pleasant, children will usually acquire a family spirit and be delighted to remain at home.

Recreation To interest children in the home parents themselves must seek their pleasure at home. "In the family life of the past . . . play was homemade. Consequently, many of the pleasant things of life came within the home, arousing sentiments common to all. Play served to cement other family bonds, serving as a powerful agency to produce unity of thought, feeling and purpose; it tended to unite the family group; it made for loyalty to home and to family members."¹⁷

In city homes especially is this no longer the case. In the evening, the convenient time for family gathering, the family is usually broken up. Father goes to a club, mother to a show or party, too often permitting the children to shift for themselves. The automobile, too, is largely responsible for empty homes. In the face of so many distractions it is wellnigh impossible to restore the old-fashioned family hearth, but those who would know to what extent family pastimes can promote true family happiness should read *The Walters Family*, by Florence M. Hornback. (St. Anthony Guild Press, Paterson, N. J., 1935.) Truly wise, indeed, is the exhortation of the First Plenary Council of Quebec: "We particularly recommend husbands and wives to consecrate to their family all the time which is not taken up by their work or social duties. Nothing disorganizes the home more than the habit, into which husbands have fallen, of seeking away from their wife and children those distractions and amusements for which they are so eager. In almost every considerable centre there are clubs that are in disastrous rivalry with the family. There the husband becomes attached and thus loses the family spirit."

Habitual absence from the home entails another evil—lack of sympathy among the members of the family. When the members seldom meet there is little opportunity to confide intimate matters such as successes and failures. Thus estranged, each must bear his own burden without the sympathy of the other. If there is to be strong love between husband and wife, there must be to a great extent unity of interest, confidence and reciprocal encouragement. If each is disinterested in the other's affairs, disinterest in each

¹⁷ Schmiedler, *loc. cit.*, 11-12.

other is almost sure to follow. True conjugal fidelity is not only the sharing of the same love but also the sharing of the same life which implies unity of interests. Frequently, if husbands spend their time at clubs and taverns, it is simply because there is no sympathetic wife at home. The wife who is not interested in the affairs of her husband is lacking her duty as faithful companion. Mutual interest is demanded, otherwise relations between husband and wife are apt to become strained to the utter detriment of the family.

Since the family is such an important factor for social reform, its importance cannot be overestimated. Every individual dedicated to social progress must be interested in the welfare of the family. The world's ambition today must be to provide

Conclusion vide for larger and better families fashioned on Christian ideals. As for priests and missionaries, our zeal must be directed toward the restoration of the family by encouraging such movements as make for the family's welfare. In this connection the Third Order of St. Francis, the Popes' chosen means of social reform, must not be overlooked. Membership in this Order will bring our fathers, mothers and children in closer contact with the Church and her pastors. Writing of colonial Canada, Francis Parkman, a non-Catholic American, said that the parish vicars "have been the only keepers of order throughout Canada." Indeed, it is the parochial life which has united the Canadians for the defense of their rights and has enabled them to escape the Protestant influence. And our well-organized parishes today can procure similar advantages for their members, especially by assisting the family to fulfill its sublime mission thereby promoting the cause of social progress. Christian families make Christian parishes, and Christian parishes, Christian nations.

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DISCUSSION

FR. RUDOLF HARVEY, O.F.M.:—True progress is in essence a spiritual enterprise, for it consists in the social effort to diminish the effects of Adam's sin. It is the succession of victories which the spirit of man gains piecemeal over the forces of ignorance, concupiscence and illness, and by which he procrastinates death. It is therefore an extension of the frontier of Life. Fr. William writes: "If moral progress is below material progress, paganism triumphs over civilization." The triumph of immorality is retrogression to death and decay, for the energy expended in true human progress is the vitality of sanctifying grace disseminated intellectually and morally in human pursuits.

Although "Progress" when written with a capital "P" seems at first blush to be a term of vast extension, it is really the most individualized and personalized of notions. For if its meaning is not sharpened to a point to indicate each human soul, it will be lost in the vagueness of a platitude. Without reference to the progress of individuals we cannot intelligently refer to the Progress of Mankind since *in concreto* there is no such thing as mankind. There are only men and women. There are only persons.

Persons are born not into the state but into the family. The family is the first school which we attend, the first polity of which we are citizens. Every

First the Family, then the State

new and untried gospel of modernity recognizes this. Communism and Fascism (Lindseyism and Watsonry) with every theory intent upon diverting the course of society to the attainment of a materialistic end, recognize the family as the tactical point of impression and make of it the focal point of indoctrination. Every prophet of any new social order could speak his mind in the words of the Mexican Calles: "We must enter into the consciences of the children."

Fr. William writes: "Every factor which opposes the daily actions and life of the family is an evil in proportion to its degree of opposition." The forces menacing society mediately through the home are more fundamental than disease, tenancy, outside employment, poverty and commercialized amusements. They are the forces generated in the cult of individualism and the contempt of authority which are the twin social heirlooms of the Protestant Revolt. And in combating these "our warfare is not alone against flesh and blood but against Principalities and Powers."

Naturalistic philosophy has determined the course of sociology in the world of secularistic education, and from root to fruit the tree has been cursed. Like has bred like; atheistic humanism has begotten atheists; and if intellectual sanity is to be restored to this field of education the whole colossal structure of the moderns must be purged to its very foundation. A sociology which will take into account the spiritual with the physical, the eternal with the temporal, God with Man, must be substituted for the Neo-Pelagianism of the day.

The Family is, in point of time, the first of the typical primary groups. In point of responsibility, the family and not the school constitutes the child's

intellectual and moral atmosphere. The parental obligation may not be delegated to professional educators but the child continues to live the larger period of life away from the classroom. Normally the first six years of his life are spent exclusively in the bosom of his family; whereas even during his school years only 1,000 of his waking hours are spent in school, as against the 4,460 waking hours for which the home is directly and solely responsible.

Our sociology is Christian and the Divine Sociologist recognized the Family as the basic unit of society, the cell of civilization, the main factor in social progress. He worked His first miracle upon the occasion of the founding of a new family. He likens the kingdom of God to a human family. His parables concern a prodigal son who returned home, and a king who made a marriage-feast for his son. Among His last words are recorded: "Son, behold thy Mother," "Woman, behold thy son."

Demands of Christian Sociology

Ensouled with a divine diffidence born of the words "without Me you can do nothing," the Catholic sociologist realizes that whatever weakens the stability of this home of human life, whether it be a force disintegrating from within, such as filial disobedience, marital infidelity, birth-control or divorce—or whether it be the corrosion of industrial, economic, educative forces from without—the roots of the problem remain in the spiritual.

FR. VINCENT MAYER, O.M.C.:—At times opinions seem unduly pessimistic concerning the practicability or possibility of restraint and continence in the married state, and also concerning the attitude of Catholic moralists, where limiting of offspring is concerned.

Since continence, demanded by such circumstances as prolonged absence from home (e. g., in the case of Army and Navy men, traveling salesmen, etc.), is considered an ordinary sacrifice and duty, it is surely not impossible even when propinquity renders the situation more difficult. The power of divine grace must not be overlooked. In cases where birth restriction for solid reasons is a justified desideratum the confessor's attitude need not differ from his mode of action towards those who are in the proximate occasion of sin. In many cases it may remain a necessary proximate occasion.

Catholic Principles on Birth Control

Separatio a toro is not an impossible means, except where the housing conditions are deplorable. In many cases with the help of God this remedy is faithfully and effectively applied. Occasional or even frequent lapses need not cause the confessor to refuse absolution. Let him apply the principles of moral theology relative to *recidivi* and *occasionarii*.

Denial of absolution would seem to be in place only where no good will at all is evidenced and no attempt made to avoid onanism, etc. There is also the remedy offered by the so-called Catholic method of birth control.

Here perhaps the remark is not without practical value that the confessor's, or parish priest's duty is not to bring this to the notice of all and sundry, but only in cases where moral difficulties have arisen. The right course

Rhythm

is to advise the parties to consult a reputable physician, mentioning the book. It is not suitable that the confessor himself attempt to give advice in any detailed manner.

Catholic moral theology does not lose sight of the secondary purposes of marital intercourse even though it does teach that the primary end may never be excluded. The fact remains that in practice the problem does not lie with the large families but with those parents who do not wish more than two children or wish none at all.

It is undoubtedly of utmost importance that the difficulties which may arise in married life, especially with regard to this matter of possible numerous offspring, be brought to the serious attention of those who are *contemplating*

Pre-Marriage Instruction

matrimony, so that they may meet the problem in the right spirit when it does actually arise. Selfishness, and the disinclination to make material sacrifices, is no doubt a very prominent factor in this problem, and should not be allowed to stand as sufficient reason or excuse, but one need not, or dare not, close one's eyes to genuine economic and moral and physical reasons which justify a desire for limitation of offspring and which actually create difficulties in this direction.

It would be well if the *husband* were brought to a better appreciation of his duty of charity and justice in this matter of self-discipline and self-restraint and self-denial. Here supernatural motives should certainly not be forgotten, and prenuptial instruction should certainly refer also to this point. Forewarned is forearmed.

Finally, we need not lose sight of the fact that conjugal love can be fostered and sustained by other means than carnal intercourse. The Third Order and the helps it affords may prove to be of assistance to the confessor in dealing with this problem.

FR. THEODORE ROEMER, O.M.Cap.:—When we consider the need of reform in the family, our attention is usually riveted to the extremes of slum conditions. Now, it is a fact that modern life tends to disrupt family life not

What about

“Home-Evenings”?

only in the slum districts, but also among the home-owning middle classes. It seems to me that we must put much of the blame for such conditions upon ourselves. We follow the modern trend of taking our people from their homes. We foster too many parochial social affairs and societies on the plea that we must keep our people from dangerous amusements. But it seems to me that we would be promoting social progress to a far greater extent if we could somehow have our people pledge themselves to one or more “home-evenings” in every week. Is this possible? Will someone make a start?

FR. MARION HABIG, O.F.M.:—It was very appropriate that a confrère from Canada, the country of big and good families, should discuss the question of the family as the main factor in social progress. True, the family is such, inasmuch as it is the basic institution of society; but we may go beyond the family to the individual—and it is the individual that is the fundamental unit of society as well as the family. If Christian ideals are to be carried out in the home, the individual members of the family—father, mother, children—must earnestly strive to carry out those ideals as far as they themselves are concerned, just as the reform and progress of society at large is dependent on individual reform.

In most of the so-called sectarian universities, where the department of sociology is admittedly pagan and anti-Christian, the professors propound theories and plans of social progress which are based on the totally erroneous supposition that society, like a mass of inanimate matter (a sort of *rudis indigestaque moles*), forms and shapes itself according to certain laws, similar to the natural laws governing the material creation. These sociologists forget the very elementary truth that society is made up of individuals that have a free will and are responsible for what they think and say and do, not only in their private lives, but also in their social relations. First, there is the individual, then the family, then society, and hence society as well as the family will be reformed only if the individual reforms himself, and does so of his own accord. Morality cannot be forced down the throat of society by legislation; it must be accepted voluntarily by the individual.

Need of Individual Reform

It is just this—voluntary individual reform—that the Catholic plan of social progress seeks and is able to achieve; and this Catholic plan is contained in a definite and practical form in the Rule of the Third Order of St. Francis. There will be a special paper on this subject, but I thought it well at this point in our discussions to stress the fundamental principle and need of voluntary individual moral reform as the most basic condition of genuine social progress.

There are not a few Catholics at the present day who, perhaps unconsciously, have imbibed the ruinous pagan ideals on marriage, enunciated in newspapers, magazines and books, to such an extent that they actually try to condone their

Pronouncement of Pius XI

un-Catholic conduct on the plea that it is impossible under certain conditions to carry out the Catholic ideal of marriage. In his encyclical, *Casti Connubii*, of December 31, 1930, Pope Pius XI has answered that objection definitely by pointing out that God does not demand anything impossible of fulfillment, and on the other hand they can avoid everything that is sinful with the help of God's grace, which they can obtain by making use of the channels of grace, prayer and the sacraments:

Any use whatsoever of matrimony exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such [use] are branded with the guilt of a grave sin. . . . No difficulty can arise that justifies the putting aside of the law of God which forbids all acts intrinsically evil. There is no possible circumstance in which husband and wife cannot, strengthened by the grace of God, fulfill faithfully their duties and preserve in wedlock their chastity unspotted. . . . God does not ask the impossible, but by His commands, instructs you to do what you are able, to pray for what you are not able, that He may help you. (*Encyclical on Marriage*. N. C. W. C., Washington, D. C., 1931, pp. 22, 23, 24.)

FR. CUTHBERT GUMBINGER, O.M.Cap.:—It is indeed unfortunate that we are forced to preach such short sermons at the Sunday Masses. Since it is difficult to instruct sufficiently in 5 or 7 minutes, preachers frequently

neglect to treat dogmatic or fundamental subjects. Nevertheless, what our people really need is more fundamental instruction, more sermons explaining the beauties of our holy Faith. We are often surprised at the great number of mixed marriages, divorcees and all other sorts of sad conditions in families. Yet we seldom preach on the dignity of Matrimony, the beauty of chaste wedlock, or the sanctity of the home. Since lack of respect for Holy Matrimony is one of the chief evils of the day, it is our duty to inculcate reverence for this "great Sacrament" in teaching catechism, in preaching and in prenuptial instructions.

Holy Orders and Matrimony are the two social Sacraments for the benefit of the Christian Commonwealth as such. Therefore, the recipients of these Sacraments should be zealous in the fulfilment of their respective duties.

Priests must be holy, learned and ever mindful of their high office as leaders and teachers of the people of God. They should preach the deposit of faith incessantly. As St. Paul tells Timothy: "Be thou an example of the faithful, in word, in conversation, in charity, in faith, in chastity. Till I come, attend unto reading, to exhortation and to doctrine."

. . . Meditate upon these things. . . . Take heed to thyself and to doctrine; be earnest in them. For in doing this thou shalt both save thyself and them that hear thee" (1 Tim. iv. 12-16). By timely instruction we must teach parents and children their mutual duties and obligations. First of all, the couple should enter Holy Matrimony at the Nuptial Mass and thus consecrate

Preaching on the Social Sacrament

their married life by this August Sacrifice. By true love and charity, husband and wife can live in peace well fortified by the many graces given in this Sacrament. To have children is to co-operate with Almighty God in a magnificent act, for "all Paternity comes from God." No pagan practice is allowed to enter the sanctuary of the well instructed Catholic family. Children are baptized and confirmed at the earliest convenience. They are instructed in a Catholic school and what is there learnt is corroborated by the good example and Catholic customs of the parents. Bad companions, dangerous books and amusements are kept from the children, who grow up in obedience and chastity. Joy, peace and love of God rule in the hearts and minds of such parents and children who are taught to know God and to fear, love and serve Him. The home is the nucleus of society and if we are to have a rebirth of Catholic culture in this century, it must begin in the home. But in order that the home become a fit instrument for so noble a task, we priests must instruct our people "in season and out in all patience and doctrine."

In Europe, especially in Belgium, there is great devotion to Christ the Youth. It is an idea worth spreading because it has a great appeal for children, students and young artisans. Give them the ideal of striving to become

Devotion to Christ the Youth

like Christ in His boundless obedience, His dazzling purity and His honest work. Such an ideal fires the love and enthusiasm of the young. It has already made young saints. We must get over the idea that children are too stupid to be told of lofty matters of Faith. They have the infused virtues and gifts of the Holy Ghost as well as we adults. And these virtues and gifts are but the *comitatus honorabilis* of sanctifying grace. And right here I wish to call attention to the fact that the least degree of this grace given to a soul is a greater factor in genuine social progress than anything else in this world. It is the greatest benefit of the Incarnation this side of Heaven. And without Christ we could not even speak of social progress. It is "Christ or Chaos." We must teach our people to appreciate sanctifying grace, for it is "the pearl of great price." Nor should we hesitate to initiate even children in the beauties of doctrine such as the Mystic Body of Christ, Mary, Mediatrix of All Grace as well as the possibility and duty of reparation and vicarious suffering for the Church of God and all mankind. Thus we make the children "grow in the knowledge and love of Jesus Christ" and help to bring them to "the fullness of the age of Christ" in grace by knowledge and love.

This is indeed social progress for "it is eternal life to know Christ." Children understand more than we like to suppose. Especially in this century when they receive Holy Communion so early, God the Holy Ghost enlightens

The Child's Mental Capacity

and instructs them more efficaciously because they are so naturally responsive to the delicate touches of the "Finger of God's Right Hand" through the Gifts of the Holy Spirit. Sometimes even the grace of contemplation is given to children, "because" as Fr. De La Taille, S.J., says in his excellent little work *Contemplative Prayer* (pp. 15 and 16), "the child's soul, fresh and new, has not yet any acquired habits to confine the exercise of the gifts and to obscure the light of faith. . . . On this account, too, that light rises with much greater rapidity. This is why it is important that children should receive the Holy Spirit at the moment at which they can most profit by His gifts—that is, when they arrive at the age of the knowledge of God—and it is equally important that they should receive the Eucharist at the same age, because the Eucharist is properly the Sacrament of charity, and charity is the force which initiates the soul into contemplation. It astonishes us, though unreasonably, to see that little children receive from their early First Communion an enrichment of divine gifts, such as many adults, though pious and exemplary, will never receive in this life."

To sum up, my plea is that more dogmatic instructions adapted to the age and class of the hearers be given and thus we shall contribute our share toward the realization of the ideal state where Christ rules by love.

RELIGIOUS AND MORAL FACTORS IN SOCIAL PROGRESS

FR. BENEDICT M. RUBECK, O.M.C.

"It is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion." (Leo XIII, Encyclical *On Christian Democracy*.)

It has been said that every period of civilization possesses certain characteristic ideas that are peculiarly its own and that these ideas express the mind of the society that gave them birth. This twentieth century seems to be a new period of civilization for we are witnessing great fundamental changes in the life of society. For life today is quite different from what it was during the two preceding centuries. The changes are clearly perceived by those who are interested in social issues; even the popular mind is aware of the change since it refers to certain ideas of the era just passed as "Victorian" and "old fashioned."

The present century was born into a world that was impregnated with the idea that man had progressed so far that he was about to reach the ultimate goal of perfection. The twentieth century was to realize all the plans that had been made for it by its fathers who left it the legacy of material progress. The eighteenth and nineteenth centuries had seen such tremendous advancement in material prosperity that they had become completely absorbed in the work of reaching the goal which the Industrial Revolution had brought into their vision.

The Industrial Revolution which the two preceding centuries had witnessed was well named by them. For in truth it was a revolution. A revolution does two things: it overthrows an old order and in its place sets up, or tries to set up, a new order. The Industrial Revolution did set up a new order of material progress, but it accomplished its purpose at the expense of destroying an older and more important order, the social order. Not that the Industrial Revolution directly caused the destruction of the old social order—the causes were far deeper—but it gave man an

opportunity of more easily satisfying his material wants, and thus it drew his mind away from spiritual values. It gave to its age a transitional spirit that was both violent and destructive. The great social institutions were bound to feel the impact of this transitional spirit. Those that blocked the way for an immediate realization of the goals of material progress were ruthlessly flung aside. The moral law, the welfare of society, were disregarded in order that the newly found riches might be more easily acquired and more fully enjoyed. Thus it gave rise to a new civilization that was preponderately industrial and to a culture that was material. The center of gravity shifted so far that it overturned the old order. Just as there is an unbridgeable gulf between the horse and the steam engine, so it seemed to the apostles of the new order that there must be a new departure from the old tradition which was a spiritual tradition. There was to be little in common between the old civilization and the new, for the old civilization had been based on religious ideals, the new was to be based on a material culture. The new civilization was to put off the old man with his superstitions and prohibitions; and to be clothed with a new freedom which would not impede his progress.

But before the new era was born, the nineteenth century like Rebecca of old felt a struggle in her womb. It was the struggle of Liberalism with the spiritual tradition of the past; of a Liberalism that had unbounded faith in the unlimited power of the human intellect, in the ever increasing conquests of science, in the natural goodness of man and especially in the all-embracing progress of material civilization. The spiritual tradition of the past had its roots in the doctrines that man does not live by bread alone; that man's natural goodness is vitiated by original sin and that the things of this world are transitory and passing and are only means toward man's last end.

Against that Liberalism and Catholic Church as supreme teacher of mankind fought, for she claimed that religion, and specifically the religion she taught, alone could give direction and purpose to life. The Popes of the last century met the issue of Liberalism in their encyclical letters. And especially was this true of Leo XIII. The great struggle was already beginning to manifest its outcome, and with a world-wide vision Leo XIII foresaw the calamities that would befall man if Liberalism were to run its course. Therefore he directed his energies to outlining a social program that would

save Christian morality, and at the same time not impede material progress. He put forth his social program in various encyclical letters, notably: *On the Foundation of Human Society, The Family and the Holy Sacrament of Matrimony* (*Arcanum*, Feb. 10, 1880); *On the Origin of Civil Power* (*Diuturnum*, June 29, 1881); *The Relation of Church and State* (*Immortale Dei*, Nov. 1, 1885); *The Beliefs and Duties of Christian Citizens* (*Sapientiae Christianae*, Jan. 10, 1890); *Against the Tenets of Socialism* (*Quod Apostolici Muneris*, Dec. 28, 1878); *False Notions of Human Liberty* (*Libertas*, June 20, 1888); *On Christian Democracy* (*Graves de communi*, Jan. 18, 1901); and *On the Condition of Labor* (*Rerum Novarum*, May 15, 1891). In these and other encyclicals Leo XIII gave to the modern world a social philosophy that, had it been followed, would have saved the world from its present grave disorders. But, as Pope Pius XI said in his encyclical *Quadragesimo Anno* in referring to Leo XIII's *Rerum Novarum*—and the words are equally true of the whole of Leo XIII's social philosophy—" . . . Nor were there wanting those who, while professing their admiration for this message of light, regarded it as a Utopian ideal, desirable rather than attainable in practice." Because the social ideals of Leo XIII were considered Utopian and therefore unattainable they were for the most part ignored. And the calamities that Leo foresaw and tried to prevent necessarily followed.

The doctrines of Liberalism found their fullest expression in the first quarter of the twentieth century. And they ran their course when they plunged the world into the great war and in the social and moral depression that followed in its wake. The great economic collapse is but a consequential and visible phase of the social depression that has settled on the world.

Once more the Pope raised his voice against the pernicious doctrines of Liberalism and pointed out the way for society to find its equilibrium, to restore the proper balance between material prosperity and social progress. It is significant that practically every encyclical of the present Pope has dealt with moral questions. This fact points to only one conclusion: the world is suffering from a lack of true morality. And the Pope himself is insistent on this point. He proposes for all the social disorders that afflict modern society the one sovereign remedy: reform of morals. "And if society is to be healed now—we use

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Quadragesimo
Anno**

the words of our predecessor (Leo XIII)—in no way can it be healed save by a return to Christian life and Christian institutions, for Christianity alone can apply an efficacious remedy for the excessive solicitude for transitory things, which is the origin of all vices. When men are fascinated and completely absorbed in the things of this world, it alone can draw away their attention and raise it to heaven" (*Quadragesimo Anno*). The Pope is completely at variance with those who preach that the most important way out of the troubles that afflict modern society is a reform of economic principles: "... this longed-for social reconstruction must be preceded by a profound renewal of the Christian spirit. . . . Otherwise all our endeavors will be futile" (*Quadragesimo Anno*).

The condition of modern society has been aptly described by the Pope. He has denounced it in such strong terms that one were almost tempted to believe him unduly pessimistic did we not know that he is in closest touch with all the world which is his domain and over which he looks with a paternal eye from his Apostolic See as from a watch tower. Pius XI declares that the world of today has departed from the Christian spirit; that its morals are pagan and worse than pagan. In his encyclical *On Christian Marriage*, Pius XI has stigmatized the so-called new morality as an "utterly perverse morality" and he calls the morals of present day society "depraved."

In pleading for a return to the Christian spirit he is pleading for a return to the days when the Christian spirit so permeated society that it made Western civilization synonymous with Christian civilization. The Pope is not asking for a return to the level of material civilization and culture of those days. But he is pleading for the world to return to the Christian religion for he knows that it is Christianity with its social dynamics that produced real and lasting civilization and culture.

Christianity came into the world as a new social order, that was to renew the face of the earth. Unlike the ancient religions of the Orient it had its source in no abstract cosmic principle, no mystic force, no mythological figures. It took its origin in the real, historical personality of Jesus Christ, the Son of the Living God. The coming of Christ is the turning point of history, and as such it has been acknowledged by the Christian world which computes its time by the year of His birth. The coming of Christ

**Christianity
as a New
Social Order**

marked "the fullness of times" (Gal. iv. 4) and mankind entered into a new and final stage of development.

From the very beginning Christianity was conscious of its destiny; St. Paul declares that Christ came "to reestablish all things" (Eph. i. 10). Christianity came into a world that to all appearances was highly civilized and cultured. But it was a moribund civilization, doomed to decay and dissolution, for the great material prosperity of the Roman Empire was only an external display which had no spiritual purpose behind it. The great cities of the Roman empire possessed everything that could satisfy the cravings of human beings. They had great theatres and amphitheatres in which free spectacles were provided for the entertainment of the populace. They had porticoes and basilicas where business could be transacted or leisure time idled away. There were baths, gymnasia, libraries, lecture halls and temples which unlike our churches were not used solely for religious worship but also for civic ceremonials and public festivities. The worship of the pagan gods, which at one time had been productive of some good, especially of civic patriotism, had almost disappeared. The temples and the gods remained, but their spiritual significance was gone.

The only religion that was left was philosophy—which was for only the educated few. It could and did inspire high moral ideals, but for the most part it was incapable of realizing those ideals.

And it never touched the masses. Their religion was not the philosophic paganism of men like Marcus Aurelius, Seneca and Plato, but the cult of material pleasures and success. St. Augustine in his *The City of God* reveals the naked, stark materialism of pagan society. "They do not trouble," he writes, "about the moral degradation of the Empire; all that they ask is that it should be prosperous and secure. 'What concerns us,' they say, 'is that everyone should be able to increase his wealth so that he can afford a lavish expenditure and can keep the weaker in subjection. Let the poor serve the rich for the sake of their bellies and so that they can live in idleness under their protection, and let the rich use the poor as dependents and to enhance their prestige. . . . Let the laws protect the rights of property and leave men's morals alone. Let there be plenty of public prostitutes for whosoever wants them, above all for those who cannot afford to keep mistresses of their own. Let there be gorgeous

A Pen

Picture from

De Civitate Dei

palaces and sumptuous banquets, where anybody can play and drink and gorge himself and be dissipated by day or night, as much as he pleases or is able. Let the noise of dancing be everywhere, and let the theatres resound with lewd merriment and with every kind of cruel and vicious pleasure. Let the man who dislikes these pleasures be regarded as a public enemy, and if he tries to interfere with them, let the mob be free to hound him to death. But as for the rulers who devote themselves to giving the people a good time, let them be treated as gods and worshipped accordingly. Only let them take care that neither war nor plague nor any other calamity interfere with the reign of prosperity.'” (Condensed from *De Civitate Dei*, II, xx; cf. *Ep.* cxxxviii, 3, 14).

Into such a world came Christianity with an unbending moral code, that stood in direct opposition to the lives of the pagans. Christianity began its conquest and for three centuries it fought a terrific battle and at last it conquered.

Paganism left very little that Christianity could use. Hence it was obliged to lay the foundation of a new civilization and culture. This it did by so deeply entering into the lives of its ad-

Insufficiency of Paganism herents that it wrought in them a complete transformation. The very essence of Christian doctrine, the Fall of Man, the Incarnation, the Redemption and the idea of a Kingdom of God called for a complete change of heart. Religion for the early Christian became not just a matter of faith, it became a vivifying force that entered into his every relation. It became his moral code, and about it centered his intellectual, artistic, social and political life. This is especially true of Western civilization and culture. For in the West conditions were more favorable for the development of an original and creative culture which Christianity was capable of germinating. Here the Church on becoming free found itself unencumbered by a fixed social and political order. It emerged into a world of chaos and ruin where it had to contend with the forces of barbarism. It was the one force that could bring order out of chaos and ruin and hence Christianity here developed most strongly its social aspect. For, the social form of a religion depends not only on its moral doctrine, but also on the type of culture with which it is united and on the way in which it is united to that particular culture. Hence the social form of a religion may be determined by three processes.

First, a religion may grow up, as it were, naturally with the

life of a people and thus seem inseparable from it. This is true of primitive religions and is often the case in the more advanced civilizations and cultures, as with the ancient Greeks and Romans. Secondly, a religion may enter a civilization and culture already fully formed as happened in the seventh century when Mohammedanism entered Persia. And lastly, we have the case of a religion fully developed entering into a civilization and culture which are still in the process of formation. In this case the religion becomes one of the constituent elements of the growing civilization and plays a prominent rôle in its development. The classic example of this third process is Christianity in the West, whereas Christianity in the East comes closer to the second process.

In the East, Christianity found an already ancient civilization and culture which was strongly characterized by mysticism and philosophic speculation. It necessarily followed that when Christianity came into this environment it should feel the influences of oriental culture. Hence it was that in the East Christianity became more of a speculative religion than the dynamic force it developed into in the West. The great heresiarchs of the East tried to convert Christianity into a new religion of pure spirit, and even where the oriental mind did not lapse into heresy, it showed its spirit of otherworldliness in the asceticism of the solitary monks of the deserts, who separated themselves from social ties. Likewise Christianity had to contend with the historical and political traditions of the East. The concept of a sacred kingship was as ancient as oriental civilization itself. Thus in oriental, that is Byzantine Christianity, the Emperor became the leader of the Christian people, his monarchy the counterpart of the rule of Christ in heaven. In the conflict with Latin or Western Christianity, this oriental concept triumphed, it found its fulfillment in the Byzantine Church-State united under the rule of an Orthodox Emperor.

Thus in the East, Christianity was never able to enter fully into the lives of its adherents and to give them a definitely Christian civilization and culture. The acceptance of Islamism, and the Eastern Schism were basically the result of the conflict between the oriental abstract mysticism and the social dynamics of Latin Christianity.

In the West, however, Christianity came into contact with a different type of civilization and culture. The Latin mind tended

more toward law and order,—practical questions. The great western heresies were concerned with concrete matters of Church order and with problems of moral conduct rather than with questions of speculative theology. Under the influence of St. Augustine the West emphasized the moral and social aspects of Christianity. The great Bishop of Hyppo did not underestimate the ideals of contemplation and asceticism. While not free from oriental influences, his Latin sense of social order led him to do full justice to the social elements implicit in Christianity. He saw the spiritual order not as a static metaphysical principle, but as a dynamic force that manifests itself in human society. His ideal was a City of God, built by love for God and contempt of self. In his celebrated work, *De Civitate Dei*, he gives the Western concept of Christianity, that is, a social religion.

He teaches that every human society finds its constituent principle in a common will, a will to life, a will to enjoyment and above all, a will to peace. He defines a people as a "multitude of rational creatures associated in a common agreement as to the things which it loves." (*De Civitate Dei*, xxix, 24). In order, then, to know what a people is, we must consider the objects of its love. If a society loves that which is good, it will be a good society; if the objects of its love are evil it will be bad. Thus, for St. Augustine the moral law is the same for the individual and for society since both to the city (society) and to the individual can be applied the same principle: *non faciunt bonos vel malos mores nisi boni vel mali amores*. Augustine's guiding principle is the all-importance of the will and the sovereignty of love. For him the power of love has, in the spiritual life, the same importance that the force of gravity possesses in the material world. As a man loves so he must go and so he must become: *pondus meum, amor meus, eo feror quocumque feror*. It is not surprising, then, that St. Augustine attributes the calamities and misfortunes that befell Rome to her unholy loves.

The fall of the Roman Empire ushered in an age of darkness and anarchy. Out of the period of turmoil and barbarism the Church alone was able to bring order and eventually a civilization and culture that has never been excelled. For Christianity came into the barbarian kingdoms as the religion of Imperial Rome with the empire's heritage of law, order and civilization. It brought with it the best elements of Byzantine and Latin culture.

The Church's task was to preserve this heritage, and to make of the pagan barbarians, educated Christians . . . in other words, to build up a new civilization and culture. It was a tremendous undertaking, but she went about her task in the spirit voiced by the dying St. Martin: *Domine si populo tuo adhuc sum necessarius, non recuso laborem.*

During those dark and trying times the Papacy stood as the only lasting power. The pope sent out to the barbarians bishops, priests and monks, who represented the one stable organization, the Church. The bishops became not only the spiritual leaders of their flocks; they became the protectors of their people and gradually the functions of the city magistrates passed into the hands of the magistrates of the new society, the Christian bishops. Not only did the bishop possess enormous prestige as the head of a diocese, but he was also the highest leader of his people in social matters. He became a popular tribune, whose duty it was to defend the poor and the oppressed, to curb the rapacity of the wealthy nobles and in general to uphold the principles of justice, and charity, and morality. He stood between the people and their oppressors, and he was not afraid to withstand unjust laws, to excommunicate oppressive governors and those in civil positions who dared scandalize their subjects by violating Christian morality.

The monks established their monasteries as the outposts of the new order. In their libraries and schools they kept the light of learning and preserved for posterity the intellectual achievements of antiquity. The monasteries became the hospitals, orphanages, the hostels for pilgrims and travellers,—in fact, they became the centers of charitable and intellectual activities.

The pages of history record the successes of the Church in her work of Christianizing and civilizing the pagan barbarians. They unfold before us the slow emergence of a new civilization and culture from the darkness of the early middle ages to the dazzling splendor of the last centuries of that epoch. Certain it is that the Church was the chief and almost solitary constructive social force in Europe during those trying times. And hence it is true that mediaeval civilization and culture was in a very special sense a religious creation for it was the product of a religion, and it was founded upon an ecclesiastical, not political, unity. In the East, the Church had submitted to its social environment, but it was not so in the West. Here the Church had been free and un-

The Church and the Barbarians

trammelled by an ancient political and intellectual heritage. Here she was at full liberty to exercise her principles of order, to use her social organs, and to transmit her own cultural traditions. Here Christianity could make felt to the fullest extent, its social implications; for Christianity, as represented by the Latin Church, is not merely a doctrine and a life, but above all a society.

With the dissolution of the Roman Empire the only true citizenship that remained to the common man in the West, was his membership in the Church. This citizenship involved a loyalty far deeper and wider than allegiance to any secular state. It was this fundamental relation that overthrew all distinctions of class and nationality in this new society, which was a world in itself, for it possessed its own organization, its own laws and its own culture, all of which centered about the two great commandments: love of God and love of neighbor.

The Church did not destroy the barbarian kingdoms. She Christianized them, then allied them to herself, and together they worked toward the realization of God's Kingdom on earth. The Church, as established by Christ, was to be in the world, but not of it. She was to remain distinct but not separated from it. During the Middle Ages she exercised a spiritual hegemony over all kingdoms and states. Her work was to make all people the *plebs Christi* regardless of their racial or tribal origin. She could only gradually accomplish her work of remoulding and transforming the social organism. Hence the contradictions that are found in mediaeval life: men who are brutal and cruel, yet with an abundance of charity; exquisite beauty, mingled with miserable squalor; amazing spiritual vitality flourishing in the midst of a civilization that is only a little above material barbarism.

As the ages passed, the Church and the world began to reap the harvest planted by the bishops, the missionaries and the monks. Through their mouths the Church had preached the Gospel. She insisted that the old codes of moral conduct must be abandoned for the code of Christian morality, which is imposed not only on the individual but also on society. Her morality stood in direct opposition to the pagan barbarian licentiousness. The Christian must fight against the world, the flesh against the devil. His strongest passions must be kept under strict control; even his secret thoughts are subjected to scrutiny in the light of her moral code. Marriage is not only to be monogamous; it is also rendered indissoluble. Virginity

is sanctified and exalted. Outside the marriage state absolute chastity is required. Strict justice, commutative and distributive, is insisted upon. And over and above all, the Church incessantly preached the obligation of charity.

This austere morality the Church imposed upon all her converts,—male and female, irrespective of their persons. Through her sacramental system, the Church did succeed in making the world morally a better place, in which to live. By teaching that this life is only a time of trial, a preparation for eternity, she was able to give to this life, to the things of this world, their proper value.

Under the protection and guidance of the Church, the sciences and arts flourished. Since religion was the center of man's life, it was only natural that his cultivation of both art and science should take a religious orientation. The great artistic

Mother of Art and Science treasures of the modern world are chiefly the religious art of those ages of faith. Philosophy, the crown of natural science, reached its zenith in the great universities that the Church had mothered. It has been

charged that the philosophy of the thirteenth century was a triumph of theological dogmatism. It is true that the great schoolmen regarded philosophy as the *ancilla theologiae*, but at the same time they fully asserted the rights of human reason as can be verified by the very words of the Prince of Scholastics. Despite the discredit into which scholastic philosophy fell, it became the very foundation of modern science. Prof. Harnack acknowledges that "Scholasticism is nothing else but scientific thought." And the same scholar sums up the intellectual glory of the Middle Ages when he says: "The science of the Middle Ages gives practical proof of eagerness in thinking and exhibits an energy in subjecting all that is real and valuable to thought, to which we can find perhaps no parallel in any other age." (*History of Dogma*, V., p. 25.)

The Scholastics gave to European civilization the great scientific heritage of ancient Greece represented chiefly by the philosophers Aristotle and Plato. The schoolmen succeeded in bringing this great mass of knowledge, purified and Christianized, into living relation with mediaeval culture. This was by no means a small achievement. It gave philosophy, in the Western world, a province that was distinct from, but not independent of faith.

Heritage of Scholasticism

It made philosophy complementary but not contradictory to religion. In the East, philosophy had concentrated on the spiritual side of man's nature to the neglect of the material. Scholasticism broke with the old established tradition of oriental spiritualism and idealism and brought man back to the order of nature. But Scholastic philosophy did not become materialistic; it considered the science of the sensible world as the first rung in the ladder that leads the mind step by step up to the contemplation of eternal truth.

If the material sciences as we know them today, did not flourish in the Middle Ages, it was merely because there was no body of scientifically observed data upon which the trained minds of those days could exercise themselves. Nevertheless, modern research has proved how foolish and erroneous is the widespread belief that the mediaeval scholars completely neglected the study of physical phenomena. Nor can the practices of magic be ascribed to the spiritualization of life made by Christianity—for the magic that flourished in the middle Ages was chiefly an infiltration from the Orient. Against such practices the Church emphatically protested; devotees of magic, if discovered, were punished as heretics.

In the realm of political activity the Church of the Middle Ages showed herself the champion of human liberty. Always she insisted that the state existed for the people—not the people for the state. The king was the father of his subjects, as well as their ruler. He was subject to the same moral code as his lowest subject; charity, justice and mercy were to be his crowning virtues. The papacy exercised a sort of international authority; it was the supreme court of appeal and the dispenser of ultimate justice in this world. Individuals as well as nations could appeal to the pope for protection from oppressors. Throughout the periods of conflict with the empire the Church always stood as God's champion against the aggressiveness and greed of Caesar. While not able to abolish war completely, she mitigated the horrors of warfare and by establishing the Truce of God, promoted peace.

Far greater than all her other achievements in the realms of art, science and politics were the Church's social accomplishments. The whole of social and economic life was permeated with religious influence. The spirit of Christ pervaded all social effort. In the care of the aged, the sick, the infirm, of widows and

orphans, the Middle Ages set a pace the modern world has never reached. Every unfortunate person was the object of the Church's solicitude. In those days, charity toward the poor and the relief of distress and want were real, tender virtues practiced for the love of God.

The downtrodden were objects of the Church's care. In ancient Rome and Greece she began her fight to ameliorate the condition of the slaves. She insisted that before God there was neither master nor slave. She could not abolish the institution of slavery; but she did alleviate the sad condition of the slaves by insisting on the duties of masters and the rights, moral and religious, of each slave. When serfdom succeeded slavery, the Church still insisted on the rights of her unfortunate children. She made the act of manumission a religious ceremony and always she held up to the master the ideal of a reward for mercy to be given to him who freed a brother from his bonds.

The mediaeval guilds, no matter what their specific purposes, were always social and religious in their work. They were bound by laws of social justice; unfair competition and dishonesty in any form were outlawed as immoral. Each guild had its heavenly patron; each had its chaplain who cared for the souls of its members; Masses were offered for deceased members; the poor, the sick and the mendicants were objects of the guild's charity. No person notorious for a shameful sin could be admitted to a guild; members guilty of such sins were expelled. Religion, therefore, for the mediaeval guildsman was not an entity distinct and absolutely divorced from his economic life. Membership in the guild implied living in full accordance with the requirements of membership in the Christian Church—faith in her dogmas, obedience to her moral code and exercise in Christian virtues—especially those of justice and charity.

Concerning the achievements of these agents of social welfare Father Husslein, S.J., says: "The science of philanthropy was never again to reach the development it attained in the Middle Ages, but it was inspired by religion and therefore became charity because done in the name of Christ. . . . Above all it remedied the evils of society at their very source as we have never been able to do in our latter self-glorious days." (*Democratic Industry*, p. 142.)

It is true that the life of the Middle Ages was not the complete

realization of an ideal. But it was a fuller realization of the Christian ideal than the world has ever yet known. It remains a fulfillment of St. Augustine's doctrine that as a man loves so he must go and so he must become. The mediaeval man loved his religion intensely; it became the center and heart of his whole being. About it centered the entire life of the individual and of society, for the fundamental Christian law of love of God and of fellowman was most strongly stressed. By its very nature, mediaeval Christianity represented an integrating, social force. It represented the ideal of love of neighbor above love of self. It placed the spiritual above the material. It gave to society mental homogeneity instead of the conclusion of individualistic thought. It gave to man the meaning of his existence, it satisfied the yearnings and aspirations of his soul and thereby gave him peace and contentment. While insisting on the social aspects of Christianity, the Church did not obliterate the individual by over-socializing him, for Christianity also insists upon a reasonable self-regard. Christian individualism is based upon the doctrine of the value of the individual and on the equality in dignity and destiny, as well as the equality before the moral law, of all human beings. Thus in the Middle Ages, society was stable but not static. It was founded on the solid rock of Christian principles and therefore it prospered and progressed.

The Middle Ages closed with the Renaissance, the rebirth of the culture of ancient Greece and Rome. It reached the peak of its enthusiasm in the first half of the sixteenth century when the glories of the middle Ages, the art, learning and culture of Europe were considered the work of a barbarous people. The Renaissance had curious and contradictory influences upon the peoples of Europe. It produced much that was good, but more that was evil. It resulted in a lowering of moral standards and produced a pronounced reaction to the idealism of the old religious culture. In philosophy criticism became dominant; in politics it gave birth to a strong national sentiment and in social life it destroyed homogeneity by giving different ideals and mores and by resurrecting ancient class distinctions.

In southern Europe men saw in the Renaissance a recovery of their ancient heritage. Mediaeval culture was to them a Christian culture, but it was also an alien, Gothic culture. Hence they

chose the ancient culture of Greece and Rome as their birthright and accommodated it to their religious faith.

In northern Europe the case was different. Here there was no tradition of an ancient high culture. Before Christian civilization had come to these peoples there had been only pagan barbarism. The Renaissance here became a revolt against mediaeval culture because it was an alien, Latin culture. Therefore Northern Europe asserted its cultural independence by changing its Christian tradition because its Latin culture was inextricably bound up with Latin or Roman Catholicism. The Reformation represents this break with the Christian tradition in Europe.

Martin Luther, the leader of the Protestant Revolt, was a man utterly out of sympathy with the spirit of the Renaissance in southern Europe and the humanistic movement in the north. He

revolted against all that was foreign, especially against the Latin Church with its Roman Curia, and its theology whose founders were mostly

The Protestant Revolt Latins. Luther's revolt was emotional rather than intellectual; it was destructive rather than constructive and with it began the de-intellectualization and secularization of northern European culture. His dogmatic assertions concerning the impossibility of human merit, of justification by faith alone, and of the right of private interpretation of the Scriptures, made the individual a law unto himself—the very antithesis of mediaeval concept of a Christian. For in the Middle Ages the Church was not a mere group of individuals united by common religious opinions; it was a true *corpus* whose individual members were all parts of the organic whole, vivified by the same spirit and working toward a common end. This exaltation of the individual in religious matters caused a new factor to enter into European civilization and culture and this factor was individualism.

Individualism is the tendency toward the complete freedom of the individual from group control. The individual's wishes rather than those of the group become paramount. The independence of human units rather than their interdependence is stressed. It has for its essence selfishness; self predominates rather than the social. It is quite the reverse of the Christian law of charity which places love of God and neighbor foremost. Thus it is patent that individualism is at once a most powerful disintegrating force.

Luther, the father of modern individualism, instituted his Reformation as a revolt against reason in the name of faith. He

was a man completely dominated by his passions. Such a man necessarily found his life in contradiction to the precepts of the moral code of his faith. Driven by vehement desires that fed on instinct and not on intelligence he sought to still the discordant cries of his heart by making a complete break with the past. Because he was not intellectually fitted to uproot it, he boldly asserted the rights of the individual to live and believe in Christ as he pleased. Because the falsity of this position could be easily demonstrated by arguments from reason, Luther turned on reason with all the hatred which his passionate nature was capable of supplying. (Cf. *Three Reformers*, by Jacques Maritain, pp. 30 ff.) The disintegrating power of extreme individualism both on the individual and on society is exemplified in Luther's life and in the fate of the states that adopted his religious doctrines.

Beginning in the field of religion and morality individualism became the spirit of the times and it affected all social relationships, religious, governmental, industrial, educational and familial. The entire structure of society felt its destructive power. It is to the spread of the pernicious doctrine of individualism that the world of today is indebted for its social and economic ills. Mr. Ralph Adams Cram in his book, *The Sins of the Fathers* (p. 96), thus judges the reformation: "For three hundred years, generation after generation has been fed on the shameless fiction of historians and theologians until it is bred in the bone that the Reformation, the suppression of the monasteries, the Huguenot revolt etc., were godly acts that formed the everlasting cornerstones of modern civilization. They were: but what that civilization was we are now finding out and paying for at a price never exacted before since Imperial Rome paid in the same coin."

The Protestant Revolt was really a revolution. It broke the ancient tradition of Christian culture in Europe and began erecting a new edifice,—the modern civilization and culture that is the very antithesis of Mediaeval life. For the man of the Middle Ages life was a pilgrimage toward eternity; everything in life,—even science and the arts—all were merely means toward the ultimate end of existence. Life was profoundly religious; but the Reformation began a new culture that was destined to become definitely secular. For in the sixteenth and seventeenth centuries society still remained dominated by religious ideals.

Inconsistency of Luther

Secular Culture of Protestantism

Private life, politics and literature were deeply influenced by religion. But the post-Reformation period was very unlike the Middle Ages because for it religion was the source of division and strife, rather than a principle of social unity. A century of religious warfare produced a whole continent divided and in ruins.

Individualism played the same rôle in the intellectual realm that it had played in politics. It reduced philosophical thought to chaos; revived the ancient errors of pantheism and materialism and produced a whole flock of false systems of thought. By a strange paradox, Protestantism founded on faith, fathered rationalism which deified human reason; and excluded revealed truth. There came, after the heat of controversy cooled, a tendency among the non-Catholic intellectuals to fall back on a so-called rational religion which they thought would be acceptable to all thinking men. This tendency began to manifest itself in the sixteenth century in the writings of the French sceptics, Montaigne and Charron; in the following century it found a fuller expression in the the works of Herbert of Cherbury, who prepared the way for its full development by the English Deists and the French philosophers who attempted to substitute the religion of Nature in the place of orthodox Christianity as the ruling faith of modern civilization.

Deism may be described as a movement tending to free religious thought from the control of authority. It was a further step of individualism, to free religion from even the control of Divine revelation. The English philosophers then turned their attention to morality and succeeded in destroying the basis of true morality. Thomas Hobbes formulated a doctrine of state absolutism that subjected religion and conscience to the will of the ruler. Locke began a system of morality that should be independent of religion as well as of state authority and that should rest ultimately on the ego. The economic doctrines of Adam Smith were only an application of individualism to the science of political economy.

In France the so-called Enlightenment was an appeal to individual reason. Its greatest apostle was Rousseau who fought to establish the individualistic point of view in religion, philosophy

and politics. Strange as it seems, Rousseau turned directly away from the Protestant doctrine of man's depraved nature and declared that man is essentially good and that he is capable of reaching perfection, but that society must be changed ere man

can attain his perfection. The philosophy of Rousseau proved to be a new Reformation which aroused in its adherents the same enthusiasm and fanaticism that the Protestant Reformation had engendered in the sixteenth century.

Thus in France and England the philosophic movements destroyed the spiritual foundations of post-Reformation society. In Germany the philosophers Lessing and Kant did the same work as the moral philosophers in England and the Encyclopedists in France. Lessing expounded a system of religio-philosophical thought, which may be said to be a system of natural religion. Kant enthroned reason; he took the theories of the Lutheran Reformation and dressed them with philosophical clothes. He made reason autonomous,—made the moral law its own foundation, being imposed not by any external motive but revealed to each individual by immediate consciousness. Religion for Kant is based upon ethics. Kantian philosophy began the modern tendency to regard Christianity more as a system of ethics and less as a system of dogmatic truths.

The Individualism engendered by the Protestant Revolution reached its full force in the eighteenth century which was to witness a new revolution that was social and political for it aimed to refashion society from its foundations. The principles of this new order were formulated by the French Revolution, whose doctrines may be considered the Magna Charta of Liberalism,—the new name for the old heresy of individualism. For Liberalism asserts as its basic principle an absolute and unrestrained freedom of thought, religion, conscience, speech and politics. Liberalism's basic proposition may thus be stated: "It is contrary to the natural, innate and inalienable right and liberty and dignity of man to subject himself to an authority, the root, rule, measure and sanction of which is not in himself." This principle constitutes a denial of all authority, for authority, both human and divine, necessarily presupposes a power outside of and above man capable of binding him morally. Thus, Liberalism founded on a wrong concept of human liberty led to contradictory results as had the older religious individualism. Its supporters upheld materialistic, sordid ideals; were selfish egoists of the basest sort who cared only for unrestrained enjoyment of life. In practice Liberalism led to Machiavellian utilitarianism. Slander, corruption, fraud, economic exploitation and oppression were used by states and individuals to gain absolute mastery over opponents.

Against this pernicious Liberalism the Popes of the nineteenth century protested vehemently. The enormous material progress of the era of industrialization gave individualism full reign to gain its ends. The doctrines of Liberalism were put into practice, contrary to the warnings of the Popes.

Papal Opposition Irreligion and immorality became prevalent; economic slavery bound the masses who were cruelly exploited by the classes who cared only for their own liberty and pleasure. It produced national rivalries, which were stirred by material advancement and economic greed. Ultimately it produced the World War and the present economic collapse. The War struck a severe, but not mortal, blow to nineteenth century Liberalism. It destroyed faith in man's innate goodness. It proved that material progress can be effectively used for material destruction. It also destroyed belief in the doctrine that man can be ruled by his own consent. Today the machine stands, at least for the masses, a curse rather than a help; and nations are turning to dictatorships for national salvation.

Nevertheless, Liberalism still survives in the realm of its birth,— religion and morality. Today it stands for the complete secularization of the concept of life and conduct, which amounts to irreligion and amorality. It has called into question the age old accepted theory on the origin of religion and morality. In its place, Liberalism has produced a bevy of theories on religion and morality. All of them are erroneous for the non-Catholic philosopher and moralist has relied solely on reason to the exclusion of an infallible guide. The Catholic Church teaches that religion and morality have a natural basis and origin apart from revelation, though without the corrective influences of revelation and an infallible guide, man's reason is apt to distort his theories of religion and morality, and even granting that he arrives at correct religious and moral conclusions, he will fail to put them into practice.

The theories put forth to explain the origin of religion are almost as numerous as the definitions of the word religion itself. Religion in its simplest form implies the notion of being bound to a personal deity. In every form of religion there is also implied the conviction that the mysterious, supernatural being (or beings), has control over the life and destiny of man. Therefore man feels that he is dependent on these all-controlling forces.

False Theories of Religion

Joined to this sense of dependency is the persuasion on the part of man that he can oppose, to some extent, the malevolent ones and obtain help from the benevolent ones. He therefore enters into communion with the deity or deities in the hope that he can obtain his happiness and perfection. In the lower religions the ideas of happiness and perfection are only crudely conceived. For the savage and barbarian happiness and perfection most often consist in attaining material pleasures and earthly prosperity. Where a belief in life after death obtains, a similar idea of happiness in the life to come prevails. Conformity to a recognized moral standard, which is generally low, is not disregarded, though it is of less importance than achieving material prosperity.

In the higher religions, the perfection and happiness sought through religion are more closely associated with moral goodness. In the highest religion, Christianity, communion with God seeks perfection of the highest kind: participation in the supernatural life of grace which brings with it happiness, partial in this life, to be perfected in the life to come. Moreover, in Christianity, there is another motive besides the desire for perfection and happiness, that prompts man to do homage to God. This is the recognition of God's sovereignty, whence arises the duty of subjection and worship. To this must also be added the motive of love of God for His own sake, since He is recognized as the Infinitely Perfect Being, in Whom truth, beauty, goodness and love are realized in the highest degree. Religion may therefore be defined as the disposition of man to acknowledge his dependency on a deity and the acknowledgement of that dependency through acts of homage rendered the deity.

Among the various opinions on the origin and nature of religion we find the theory of the application of the principle of causality. Primitive man, in all probability, viewed nature much in the same manner as do peoples of today who have not acquired a scientific knowledge of the physical laws. The savage and barbarian do not understand the secondary, mechanical and physical causes of natural events. He recognizes no source of motion other than living beings; he sees the motion of lifeless objects imparted by living beings. The natural result is that, seeing the phenomena of nature which exhibited motion and energy, he is led spontaneously to attribute them to some mysterious living agency. To recognize mind and will behind the con-

**Applying the
Principle of
Causality**

structive and destructive forces of nature was not difficult; hence primitive man easily attributed personality directly to some of them, as to the sun, or behind them as in the case of lightening which suggested to him a director of thunderbolts. But it was not a simple matter to discern from the diversity of natural phenomena one supreme personality. Due to his lack of knowledge it was practically impossible for primitive man to coördinate the effects of nature and derive through them one source of power. He did attribute to diverse phenomena diverse personalities and thus fell into polytheistic nature-worship. It is correct to say that, theoretically, the application of the principle of causality is capable of leading to monotheism, as happens in modern philosophy; but it presupposes a higher degree of knowledge than that possessed by primitive men. This theory explains the existence of polytheistic nature-worship; but it fails to explain how most primitive peoples have preserved a vague recollection of a creation, a paradise that was lost and other common traditions. Nor does it adequately explain how the Jewish nation alone of ancient peoples, possessed a monotheistic religion. Renan's assertion that it was due to a "monotheistic instinct" is gratuitous.

The Intuition theory maintains that man has instinctively an intuition of God and of dependency on God. Against this theory it may be argued that if man possesses this intuition he should be conscious of it. Also religion should everywhere and always have been monotheistic. The existence of polytheism and professed atheism militate against this theory.

Various Theories of God

The Fear theory, both ancient and modern, claims that religion took its origin in fear, particularly in fear of tempests, lightening, etc. Fear may be one of the motives prompting man to worship a deity, but worship presupposes the recognition of a deity. Nor does fear account for the recognition of a deity; neither does it explain worship of benevolent deities.

The Ghost theory places the origin of religion in the worship of departed souls, especially the souls of heroes who bore such names as Sun, Thunder, etc. By a mistake later generations came to confuse the real sun, thunder, etc. with the departed heroes, thus giving rise to nature-worship. It is scarcely scientific to claim that a whole tribe, all tribes of the earth, should have made such a blunder.

The Animist theory is based on an exaggeration of the tendency

of primitive man to personify the forces of nature and lifeless objects. It claims that primitive man considered all lifeless objects, even sticks and stones, as being endowed with a living spirit. It is false to assert that primitive and uncultured peoples went to such great lengths of confounding living and none-living objects that they believed the very sticks and stone to be alive.

The Fetish theory would derive religion from the use and veneration of fetishes or charms. A fetish is usually a small object, made by a medicine-man or wizard, who causes a spirit to dwell in it. It is carried about on the person or attached to a place, and venerated in the hope of obtaining the good will and favor of the spirit in the fetish. When its insufficiency becomes apparent it is discarded in the belief that the spirit has departed. Against this theory it may be argued that fetishism has never been found to be the sole constituent of any religion. And again, the idea of forcing spirits to dwell in small objects and thus to become the property of the possessor is the very antithesis of religion which implies a sense of dependency on, not control over, a deity.

The Totem theory, which makes religion a worship of totems, labors under the same difficulties as fetishism and is rejected for the same reasons.

All the above theories were, in general, the result of intellectual liberalism. They were proposed as solutions of the problem which was created when the authority and historicity of the Bible were called into question, and when the teaching authority of the Church was denied. For the Church insists upon the account of the creation of man and the revealing to him, by God himself, of the existence of a supreme deity. Hence she holds that primitive religion was a divinely revealed monotheism. The Church does not insist upon the absolute necessity of revelation; she proposes that the prime revelation was an anticipation and perfection of the notion of religion which man was capable of acquiring naturally. The history of the preservation of this first revelation shows that further revelations and divine intervention were morally necessary for man to remain true to this revealed monotheism. Basically, these theories were attempts to destroy Christianity. They were proposed by men who wanted to avoid the impositions of authority. Christianity, while giving full credit to the capabilities of human reason, rests ultimately on faith, and faith in mysteries.

**Moral
Necessity
of Divine
Revelation**

The rationalists therefore strove to find what they thought were rational explanations for the origin and nature of religion. They sought to undermine belief in mysteries and in miracles, holding both to be degrading to reason. Some rationalists, trusting to far-fetched similarities, declared that the Christian mysteries were borrowed from religious and philosophical systems of paganism. Thus they tried to destroy the foundations of Christianity by making Judaism a synthesis of Chanaanite, Egyptian, Babylonian and Persian religions. In turn they made Christianity a synthesis of Judaism, Graeco-Roman philosophy and other oriental religious cults. Having weakened the foundations of belief in Christianity they prepared the way for atheism, which destroys all religion; for pantheism which is equally destructive to religion; and for agnosticism which makes religion impossible.

Hand in hand with the attack of Liberalism on religion came an attack on the traditional code of morality, which was expressed in the Decalogue and the moral teachings of Christ. While it is true that the moral law has been imprinted on all hearts, even on those outside the influence of revelation, it is equally true that man's perverse inclinations and weakened intellect distorted and perverted the moral law. Even among the Jews who possessed revelation and were upheld by prophets, many points of the moral law became obscured. Christ restored the pristine integrity of the moral law, and clearly enunciated its obligations. He summed up the whole of His ethical teachings in the observance of the law of love. And to the moral law which He taught with authority He appended the sanctions of eternal punishment and eternal reward.

For 1500 years the Christian code of morality dominated the Western world. But the Reformation's rejection of the Church's teaching authority, and its substitution of the private interpretation of the Scriptures made each individual, at least in theory, his own teacher and arbiter in matters of faith and morality. Various other doctrines of the Reformers proved equally destructive of morality. The doctrine of the total depravity of man's nature, predestination, denial of free will etc. . . . were all destructive of the traditional morality. The doctrine of justification by faith alone led to a divorce of religion and morality. Fortunately, these doctrines were not carried out in practice, but a breach in the foundation of Christian morality was made.

The Catholic Church has ever taught that religion and morality

are essentially connected, and that apart from religion, observance of the moral law is impossible. This follows from her doctrine on the nature of morality. She teaches that morality consists in the regulation of our free actions in conformity to our rational nature. She admits that the moral law can be known by reason alone; but she insists that the moral law has its ultimate obligation in the will of God who created human nature and who imposes on us the obligation of ordering it rightly. Also that the ultimate sanction of the moral law is God's threat of eternal punishment for its violators, and His promise of an eternal reward for those who observe it. Moreover, while reason can enable a man to recognize the ideal toward which nature tends, much will be wanting. Her doctrine on the consequences of original sin teaches that man's reason has been obscured; this obscurity prevents him from seeing clearly the whole moral law. To this is added the weakening of human nature, which is urged by passion to transgress the law itself. Because of this blight on human nature the Church insists that it is morally impossible for reason to know fully the whole moral law and to observe it without Divine assistance.

Left to its own devices reason formulated almost as many doctrines of morality as there were philosophers. Descartes assumed that the ultimate distinction between good and evil lay in a free determination of God's will. Thomas Hobbes decided that the civil authority (state) could determine by law what is to be considered by all as good or bad. Utilitarianism is inimical to true morality since it proposes as the end of morality "the greatest happiness to the greatest number," and "every virtuous action results in a balance of pleasure." Kantian philosophy upholds the "autonomy of reason" and makes it the source, the standard, and the supreme law of all morality. Kant himself expressly declared that morality is sufficient unto itself and has no need of religion.

Thus Liberalism has played havoc with both religion and morality. A recent survey made by Prof. C. S. Braden of Northwestern University, Evanston, Ill., reveals some interesting trends in religion. The question was asked of some thousand people at random: "Why are you religious?" Over 500 replies were grouped in the following categories:

1. Training, habit and tradition.

2. Desire for peace, comfort, happiness and contentment.
3. Sense of need and dependence.
4. Desire for security.
5. Because religion gives value, meaning and purpose to life.
6. Because religion enriches life.
7. Because religion gives assurance of an after life.
8. Because it ministers to physical well-being.
9. For moral reasons.
10. Because religion provides help, courage and strength.
11. Because of some unavoidable belief in a supreme being.
12. Social reasons.
13. Because religion furnishes inspiration and insight.
14. Because of the effect on the total personality.
15. For aesthetic reasons.
16. Miscellaneous reasons: salvation, fear, authority.

The general conclusions that may be drawn from the above reasons are obvious. Religion, and specifically Protestant Christianity, no longer holds the position in the plan of life that it once occupied. The motives prompted Protestants twenty years ago to profess their religion now rank last. At one time the word "salvation" defined the aim of life to be achieved through religion. Today, according to this survey, it ranks least among the motives for practicing religion. While the higher motives may be lacking, there is, nevertheless, a note of optimism to be found in some of the answers. Religion is beginning to assume a more social nature, men are beginning to realize its social benefits. Moreover, some of the Protestant churches are also beginning to realize the social obligations that are incumbent on the church as a social institution. Thus, relief of distress, care of the poor, etc., are becoming functions of non-Catholic churches. While these movements are prompted more by humanitarian motives than real Christian charity, they give indication that the faith that tried to live without good works is vanishing and that the harvest for the Church which lives by faith and good works is white.

In the field of morality the old accepted standards no longer obtain. In their place has been substituted a different system of ethics: the so-called "new morality." It does not bother to seek a norm in reason, or in the approval or disapproval voiced by conscience. Its only standard is that "true pleasure is the end of being and test of righteousness." It finds its evangelists in popular writers who

**The "New
Morality"**

pose as philosophers and scientists, who arrogate to themselves a dogmatic and infallible magisterium. Among such we may mention G. B. Shaw who would have us believe that "every step of progress means a duty repudiated and a Scripture torn up." Bertrand Russel, the idol of many professors in Ethics, who declares that: "the crew of traditional moralists on this whole matter (sex freedom) are not rational. Their explicit basis is texts of Scripture and theological dogma; their real basis is envy, cruelty and love of interference." (*Forum*, "The Ostrich Code of Morality," July 1928). Mr. Walter Lippman tells us: "it is presumptuous to issue moral commandments, for in fact nobody has authority to command." He further informs us: "The duty of man is not to make his will conform to the will of God, but to the surest knowledge of the conditions of happiness" (*Preface to Morals*).

The new morality proclaims absolute individual liberty, and the end most persistently pursued is greater sex freedom. The new morality finds its greatest support in the sciences of biology and modern psychology. The mechanistic conception of life, so widely taught in biology, destroys all notion of a soul and free-will. In the name of hygiene various immoral practices are inculcated. Under the guise of psychology, sex freedom, even unto perversion, is defended, as necessary to mental and physical health. In criminology the doctrine of free will is denied, not on the doctrine of depraved human nature, but on the basis of the mechanistic concept of life. Thus Professor Gillen of the University of Wisconsin ridicules those who view "the criminal as a free moral agent who chooses to commit an act injurious to society." (*Criminology and Penology*). Such views and doctrines are commonly disseminated not only in colleges and universities, they are broadcast on the radio, featured in magazines and news papers and on the movie-screen.

These doctrines are the effect of the loss of faith and the subsequent departure from the ethical teachings of Christianity, as taught by the Church. They are the result of individualism which has substituted subjectivism in matters of faith and morals for the objective faith and objective norm of morality that once obtained in the days of united Christianity.

All this has been done in the name of Progress! The idea of Progress connotes that every day and every way the world is grow-

ing better and better. All who are sincerely concerned with progress admit that we have material progress, but that we have moral and social retrogression. **Material Progress but Moral Retrogression** America is definitely a non-Catholic country; it is nominally a Christian nation, and actually a pagan one. What are our social achievements? We lead the Christian world in our divorce rate, though all honest sociologists agree that the integrity, stability and growth of the family is absolutely essential to the life of society. Our criminal record is the highest of any nation in the western world. In 1933 there were 12,123 known murders committed in the United States; there were 500 convictions for rape. Conservative social-workers estimate that the number of abortions in the United States average no less than 250,000 per annum. And the enormous decline in the birth rate shows that, unless the process is soon halted, we are a dying nation. This, then, is the result of the new morality that is supposed to be the sesame of social progress!

The breakdown of faith and morality has led to a world crisis. Two and only two forces are contending that they can save the world, that they have the key to progress. One is socialism that would refashion society from its very foundations. **Cause of the World Crisis** It points to religion as a failure; it blames faith in God and Christian morality for all of man's miseries and hence it rejects all the supernatural and spiritual conceptions of life as asserted by Christianity. Since the World War, which profoundly altered the economic conditions of the world, socialism has received a tremendous impetus. The duration of the socialist state (Russia) and its claimed success has done much to discredit in the popular mind the argument that socialism is self-destructive. It holds out to distressed man the promise of a glorious Utopia where his every need, and desire can and shall be satisfied.

Against the claims of socialism Pope Pius XI opposes the claims of Christianity. He maintains that society needs reformation, not revolution; that Christianity has not failed, but that men have failed to live up to the teachings of Christianity. He asks for a return to the faith of Christ, and a reform of morals according to the traditional Christian standards.

Are the claims of the Pope substantiated by facts? History attests that Christianity for 1500 years not only proposed a pro-

gram of social progress, but also realized that program to a very great extent. There is also adequate evidence at the present time to prove that the religious and moral teachings of Christianity are effective toward promoting social progress. The crime, the divorce rates of Catholic countries are sufficient proof of the social value of Christian morality.

The only solution of the present crisis is a return to the Christian way of life; but it must be a return to the Christianity that gave the western world its civilization and culture. A return to the Christian tradition would make it possible once more to reconcile liberty and freedom with subjection and restraint. It would once more give us unity of culture by restoring spiritual integration, which is the true goal of human progress. Catholicism alone can create and foster the real motives upon which true progress rests: love of God and love of neighbor. Then once again love will become the *pondus* which bears all men to their ultimate end, God.

DISCUSSION

FR. TERENCE WHOLIHAN, O.M.C.:—Father Benedict ably and convincingly defends the thesis that religion and morality are to social progress what cause is to effect. Using historical arguments he shows that Christian (and Christian here means Catholic) morality effected the greatest civilization the world has ever known, the civilization which reached its climax in the Middle Ages. Because in the western world there obtained one moral code, unsurpassed by any other previous or subsequent, mankind advanced to its ultimate end with a greater amount of temporal happiness than hitherto or since has been granted to it. Precisely because Christian social principles gave man the correct evaluation of the goods of this world and their subordination to his eternal destination, there resulted an unexcelled design for living, both for the individual and society.

Blessing of Christianity

Furthermore, Father Benedict offers indirect proof of his thesis by showing what dire results followed the rejection of these God-given principles of social living. Tracing the origin of liberalism back to Luther's exaltation of the individual he finds that the farther man strayed from the influence of Christianity, the more chaotic and impossible became life. It is a truth learned by horrible experience that social upheaval is concomitant with departure from Christ; that corruption in morality is accompanied by decay in society. That the recession from Rome as a life center for humanity has brought us moderns to the present sickening impasse is an unescapable conclusion of his paper.

Consequence of the Protestant Revolt

The world today is seeking a solution for its many harrowing and complicated problems. Some like Andre Siegfried are foolish enough to claim that

the maintenance of liberalism will eventually settle all difficulties. Siegfried pleads that the freedom of the individual be protected against the regimentation of the totalitarian state by the preservation of the very system which has made possible Stalin, Hitler and Mussolini. Another group embracing socialists, communists and fascists, holds the belief in the possibility of progress to a temporal Utopia through the complete destruction of not only the abuses in modern society but also of the eternal principles of life and action. Religion to these revolutionaries is either an obstacle to human progress and therefore to be exterminated; or it is an instrument of the state to be used as a medium of worship for the cult of nationalism.

A third system offering a solution for the social puzzle is Catholicism. Like the totalitarians it acclaims the need of a revolution. It is necessary, however, to distinguish two kinds of revolution: organic and inorganic. The first is the action by which a society throws off outworn forms while preserving its dynamic principles of operation. Organic revolution is a term for the chronic vigour of Catholicism. Lord Acton described the last four centuries as an inorganic period in which men's minds have been engrossed by the inorganic, revolutionary tradition begun at the Reformation, the results of which are writ large on the countenance of the modern world. The second kind of revolution is inorganic. It maintains that the way out of the present chaos is through the destruction not only of defective social forms but also of the perennial principles on which advancement in culture and civilization is based. The Christian system, so eminently successful in the past, advocates organic revolution; it affirms that an organic revolution will remedy abuses by a restoration of order and a fresh and vigorous application of principle.

We are definitely at the parting of the ways: humanity must choose between organic and inorganic revolution—between Christ and anti-Christ. Those who defend the Christian position should not make the mistake of underestimating their adversaries. The anti-Christ is making his greatest strides in the state or better, atheistic universities. Dan Gilbert in his book, *Crucifying Christ in Our Colleges*, brings to light how the professors and text books in biology, psychology, sociology, geology and zoology are destroying the Christian concept of life and living in the minds of the present generation.

It is for us, sons of the Second Christ, St. Francis, to take up arms with the great Catholic laymen—Maritain, Wust, Dawson, Hollis, and others,—and put to rout on the intellectual battlefield the champions of chaos.

FR. CUTHBERT GUMBINGER, O.M.Cap.:—True Social Progress can be founded only on Christian principles. This will be mortifying to human passions but precisely for this reason will Christianity bring about real social progress. Man is taught that he has “not here a lasting city,” that he must curb his unruly passions and live justly, strongly, prudently and temperately in this world. Chesterton says somewhere that “Christianity has not been tried and found wanting, but that it has been found difficult and left untried.” Christianity has ever had a cultural influence. We see from history how the Catholic Church has met many a crisis when ruin was threatened; how she tamed savage nations and made them lambs of Christ. And we firmly believe that as in times past so, too, in this modern age the Catholic Church, by her doctrines of justice and charity, and, above all, by the mighty power of God's grace, will be able to restore the world to order and peace. We ought therefore to be optimistic and hopeful, looking on life with eyes of faith. There is a Divine Providence which guides

Futility of Certain Attempts

The Catholic Suggestion

Restoration through Christian Principles

our poor world and God is our loving Father. By God's grace men are made just, humble, chaste and charitable; and when the individual man "puts on Christ," then society also will be a chosen, Christ-like and "holy people."

There is a popular fallacy that Catholic Action is something new; that it began in these last years and is proper to our century. True Catholic Action is as old as the Acts of the Apostles. We can note it throughout the history of the Church. It is the flower of the appreciation of our Faith, it is the fruit of love for the Catholic Church. Wherever Catholic Action flourished there we find true Social Progress, happiness and peace.

I was pleased that Fr. Benedict gave such prominence to St. Augustine. He is the crown of that golden age of Catholic Action ushered in by Pope St. Sylvester I when the Christians left the catacombs. And although Augustine

In Praise of St. Augustine

is dead over 1,500 years, yet his voice resounds through the ages. He who is the "greatest light of the Church" has a message for every age, even for the twentieth century. This we are taught in so many words by the present Pope in his Encyclical *Ad Salutem Humani Generis* of April 20, 1930, wherein St. Augustine is praised for forty long pages. The Holy Father says that the Popes and the whole Church have never ceased to praise this great Doctor. His literary output is simply astounding, but Pope Pius XI singles out two works as deserving of special praise and because they have an immortal appeal to all men. These works are the *Confessions of St. Augustine* and his *City of God*. The *Confessions* express the desires of the individual man, whilst the *City of God* describes the ideal kingdom of Christ on earth where all society is ruled and guided by the teachings of Christ and His Church. This kingdom is founded on love of God and contempt of self. Christianity is ever the key to the world's history. It is the divine light that illumines and explains the story of humanity, since the Incarnate God is the Crown of creation and the centre of all history.

Augustine has nothing ancient, or medieval about his works. In his *City of God* we find lines of action and a set of principles fit for all times. He teaches us not to be ashamed of the Gospel, but to live our faith. This work

Influence of His Works

is both historical and prophetic. For all ages, the writings of Augustine will be a light, an inspiration and a help to God's people. These books are epic in their content; they have eternal youth in the depth of their emotion, in the height of their concepts, and in the beauty of their style. By his works, Augustine ever gains new friends for God and the true Church; in these books Augustine is immortal, crystallizing the treasures of classic and Christian lore into a magnificent symposium useful to the Church in every age and clime. By his *City of God* St. Augustine teaches sociology throughout the centuries. "Though dead, he speaks to the ends of the earth; Hippo is ruined, but Augustine needs no dwelling place, for his home is the Catholic Church; He fears no barbarian invasion or heretical desolation, whose creed is destined to last unto the end." (Newman, *The Church of the Fathers*, p. 137.)

If today we are to stimulate our people for Catholic Action, we must instruct them well and make them appreciate the faith and the Church. Imbued with the Gospel principles, men and nations will then advance "from virtue to virtue" in true social progress.

AESTHETIC FACTORS IN SOCIAL PROGRESS

FR. ISIDORE O'BRIEN, O.F.M.

This is a subject whose full development would call for a work of titanic proportions. It is also a subject beset with many difficulties, not the least of which is the difficulty of uniting the idea of aestheticism with the idea of social progress—as aestheticism is understood today. The two ideas have indeed an affinity, but not an apparent one; and at first glance seem practically incommensurate. Therefore it is the very duty of this paper to dissolve in as far as I am capable the difficulties which exist between the conception of aestheticism and the conception of social progress.

For, indeed, those two subjects are factors which, unless their common denominator can be found, must stand separate. With almost any other subject that could be given on Social Progress

that difficulty would not exist. For instance, Education and Social Progress are two feet which are capable of striving on towards a modern perfect state, and so on *ad infinitum*. The reason for their easy union is, of course, their affinity. As I have said, and the whole point of this paper is missed, unless I stress the observation that without a *common denominator* aestheticism and social progress are doomed to sterile isolation. But most fortunately that common denominator exists, and is universally present in all human, rational creatures; for that common denominator is the soul of man with all its faculties. And it must be stressed that the common denominator is *only* the soul of man; (excepting of course the Uncreated Intelligence of God), for no other agency, solvent, force, element or combination of chance on earth or in the skies could reduce the two conceptions of aestheticism and social progress to a working, useful factor in the great and glorious destiny of our race.

And so it becomes clear that if it is the duty of the paper to stress the difficulty of uniting the conception of aestheticism and social progress, the progression of the paper ought to bring out more and more the absolute value of the human soul and the priceless wisdom of that curator of the human soul on earth, namely the Church of God.

For the sake of brevity I shall here presume that the idea of social progress shall have been clarified by the preceding papers on that subject.

But I needs must give some definitions and divisions of the terms, the science, and the history of aesthetics.

The most interesting point about aestheticism is that it is a modern science—and in fact it is only by stretching the term science a little that we can call aestheticism a science at all. But granting it the scientific legitimacy of a name, we can say that aestheticism is the science of beauty. It is not, however, the science of measuring, weighing, dissecting beauty; but the science of “pure contemplation of the object of sense perception, especially of sight and hearing.” Kant said that aestheticism should be entirely disinterested “*Ohne Interesse*”; and it appears to be the opinion of most of the men who wrote *ex officio* on the subject that aesthetics should be above the economic stress of the practical and the intellectual, above even the stress of the logical or computative; should be even above the excitement and suspense that often go with the recreational pursuit. And it is precisely because, of course, that aestheticism as modernly understood is a science of “pure contemplation,” separated from the practical and the useful, that it is difficult to unite it with the pure and practical conception of social progress.

This is the first note. The second note in the science of aesthetics is that the mind is occupied with the *concrete*, while in all other sciences the task of the mind is to struggle with the *abstract*.

In fact, it is precisely because aesthetics occupies itself with its concrete that it can be called a science at all; for it is through its sense perception that it takes hold of the visible world around us. Were it otherwise, aesthetics would be purely subjective. However, since its judgments are judgments of value, and since those values are related to all normal, competent, conscious subjects, it can truly be called a science.

And it must be noted that aesthetic judgments are judgments of value, and not of logic, of fact, or of law. For instance, aesthetics does not say: “this must be a fruit tree, or this is an oak tree, or this tree is on the wrong property.” But aesthetics does say: “this is a beautiful tree.”

Writers on aesthetics generally give three modes of beauty:

1.) the sensuous; 2.) the formal; 3.) the expressive. The second and third are really a division of the first; since aesthetic beauty comes through the senses. Formal beauty is found in the exquisite perfection of line, color, and perspective; for instance, when the Parthenon gleamed on the Acropolis in its unrivalled excellence, it had formal beauty; while now that it symbolizes in its stark ruins the fate of Grecian power it has expressive beauty; the first or formal therefore is beautiful because of what a thing *is*; the second or expressive is beautiful because of what it *means*. We shall have several other modes of beauty to add later.

The second general observation in this paper is, namely, that practically all the men who wrote *ex officio* on Non-Christian aesthetics wrote entirely outside the framework of Christian theology and Christian philosophy. The Fathers and Doctors of the Church are only casual in their statements on aesthetics.

Greece supplies the first contribution to the theory of aesthetics. According to Xenophone's account of Socrates, that philosopher saw beauty as merely another aspect of good; and held that both could be resolved into what was useful,—thereby adding to beauty another mode which we call the purposeful. He held that all beauty was relative and that there is no such a thing as absolute beauty, or "self-beauty," that is, beauty existing apart from a perceiving mind.

Plato taught the opposite—namely that an independent beauty existed, that in fact outside of that self-existing beauty all other objects are merely beautiful *things*—merely partakers, but not full possessors of, beauty itself.

And here Plato discovers for us another mode of beauty, that is *the beauty of being*. In his *Theory of Ideas*, Plato sees Good as the highest of the ideas, and beauty as the most interesting to philosophers, since beauty shines more clearly even than good itself through all appearances and leads the mind of the observer back through the phenomena to where the good resides. And beauty, he says, can do this since its essence is harmony, symmetry, and order.

The Platonic word *Kalokagathon* as Plato after Socrates understood it,—the good is beautiful, begins to send its roots down into the soil which in this article I am laboring to till; for if men seek and follow the beautiful, they are *ipso facto* following the good; and when men in the mass follow the good there results

social progress of the highest and most enduring kind—the kind seen and pursued by Benedict and Bernard, by Dominic and Francis, by Clare and Theresa. Then there follows a “pure contemplation” of a beauty that as Plato glimpsed is independent, perfect, containing all beauty, yet scattering through creation some fragments of itself that men may follow the course of those fragments and come at last to contemplate face to face, the beauty of the Godhead.

But it is the *soul* of man, and not his senses, which discerns this path through the beautiful to the good; and it is the will of man and not his “motor sensations” which drive him on to possess this beauty. And here we are in flat contradiction to that modern aesthetic dictum which says that the aesthetic spirit and the acquisitive spirit are mutually exclusive. The men who wrote that dictum never could have understood the true end and aim of the soul of man. For the opposite is the truth; the soul seeing absolute beauty yearns to possess it; as St. Bonaventure in his sublime treatise *Itinerarium Mentis In Deum*, demonstrates, and to the truth of which the common experience of mankind testifies.

Aristotle’s analysis of beauty is so much like Plato’s that it would not be economy here to recall it.

The Neo-Platonist Plotinus adds the note of *idealism* in art which so many painters later introduced. He says that when artists have *notions* as models for their creations, that those creations may become more beautiful than the natural object which they are supposed to represent. He did not mention that those creations may become more ugly under the same conditions. Yet such is the sorry truth, as we can see by the thousands of gingerbread, watery, effeminate representations of Christ, the Apostles, the Saints, that we have been forced to gaze on since infancy. Evidently the good Plotinus was incapable of visualizing an Epstein or a Gertrude Stein.

As I have indicated, the Christian writers gave comparatively little and only casual thought to the science of aesthetics—and this is a misfortune in a sense, since the omission gave to writers outside the Church, the opportunity of being first in the field with a system of aesthetics which attempted to leave out the soul of man, its sublimity, destiny, and, above all, its true faculty of seeking the good through the beautiful.

In general these writers in dealing with aesthetics make it to

end with sense pleasures. Baumgarten, who really is responsible for the science of aesthetics opposed the chaotic knowledge of the senses to the logical knowledge of the intellect; and this confused knowledge he called aesthetics. As is evident, he cut man in two, ignored the whole genus of knowledge and comprehension, skipped over the fact that the active and passive intellect are one faculty viewed under two aspects, and not two faculties, as Aristotle held. And, in short, he omitted altogether the whole process of *species sensibilis* as understood by Christian Philosophers: His science of aesthetics denied the substantial union between the body and soul of man. With Baumgarten, beauty begins and ends with sense knowledge.

Then followed the whole school of German, French, and English writers on the subject of beauty; but by this time the poison of the spurious Renaissance and the so-called Reformation had flowed into the whole body of their works.

Kant, as might be expected, denied to beauty all objective existence, but did endow it with a universal subjective validity since it appeals to all thinking minds. His greatest claim for beauty is that it is a symbol of moral good.

Hegel categorically denied Kant's main contention about the subjectivity of beauty, and said beauty is the independent ideal showing itself through appearances. Beauty with him appears in the beauty of the manifold; and so it was necessary for him to see that art is the first stage of the absolute spirit.

And some place between those two opposite positions sit the aesthetic conclusions of Schopenhauer, Herbart, the two Schlegels, Jean Paul Richter, Lessing and Schiller; and among the French writers Malherbe, Boileau, Perrault, Taine, Voltaire, Diderot and Batteau with their conflicting opinions about beauty, its author, its purpose, its fruition.

English writers, especially Reid, contributed the introduction of a Supreme Being to the study of beauty. He gave beauty a supreme spiritual authorship. And of course Ruskin, who says that the typical forms of beauty are,—infinity, repose, unity, symmetry, purity and moderation—all expressing attributes of a divine nature.

If I have been lengthy in my discussion of the science of aesthetics it is for the purpose of showing the very elementary, but vastly important, though easy escapable truth, that the greatest aesthetic factor in social progress is the Factor that the develop-

ment of the science of aesthetics as such was left entirely almost to writers who either misunderstood or laughed outright at the scholastic teaching regarding the value of the human soul. And that one Factor is responsible today for our so-called aesthetes, our effeminate parlor-pink atheistic artists who languidly maintain that they are following beauty for its own sake and who sympathetically smile at any one who would say that he is following beauty because of its supreme author.

In other words, men who were scarcely Christians have been allowed for four centuries to write for our western civilizations the canons of painting, poetry, architecture, and sculpture. And that

partly explains why the Church has been responsible for so little real art since the Reformation.

Lack of Ecclesiastical Art The other part of the explanation is of course, that in many countries in the last four hundred years

the Church has been under virtual persecution, and thus physically hindered from cultivating art as she did in ages past. Could such hideous monstrosities as some of our jungle jazz, free verse that is free from all sense, and Epstein's Christ that is more gruesome than a totem-pole, have grown into our life had men like St. Thomas More, St. Francis de Sales, Cardinal Newman, Charles Stanton Davis or Francis Thompson written treatises on the science of aesthetics? This is a question which silence and thought must answer.

The other aesthetic factors in Social Progress fall naturally into two groups: the first group—one factor in reality, which drew men together for a definite purpose, thus establishing a society; and the second group which society then evolved.

Origin of the Arts The first aesthetic factor was man's reaction, response to the beautiful and the good, a reaction which is rooted in his very soul, and which is partly responsible for mankind's coming together to build the first tent, to build the first house, to build the first city, to build the first ship.

For while the family is certainly the basis of society, a single family can scarcely constitute a society. And through the long course of the human race, the tendency of mankind has been to come together and live in groups with some common bond uniting them. At first, as we know, the human race was nomadic from necessity and from the need of experience. But even in the tribal system of the East, the tendencies from the first were to vest more

and more power in one person or head, thus weaving the first strand of the tapestry of society. And the tribe by common election, instinct almost, would pitch its tents where the region was most beautiful, the grass most lush, the water most abundant and sparkling.

They did so, of course, for practical purposes, but also because there was some other element, beauty it really was, which attracted them. So much attached in fact would they become to the place that when removed by force they would hang their harps on alien willows and weep in the sadness of their exile for a beauty that was gone.

And as the human race grew, and the concentration of authority grew, cities were inevitable,—Ur, Thebes, Baabek, Damascus, any and all of them, they were cities that sprang into being. And when the first city was erected on some beautiful hill top, in some pleasant valley, in some attractive plain the first aesthetic factor in Social Progress had accomplished its purpose. It had created Social Progress.

And that very thing which an aesthetic Factor had created would in turn create the whole scale of social factors, a scale with nine notes, the nine muses of mythology, the nine arts which man's soul evolved and developed in its reactions to the beautiful and the good in its going out in search for more beauty.

It is manifestly impossible here to show the effect of the whole nine muses on the social progress of mankind, since scores of volumes are unable to hold that story.

But poetry is supposed to have been the first of the arts, epic poetry that drew the men of the tribe or clan to the common hall, there to hear recounted the stories of prowess and victory which members of their tribe had done. And thus used, poetry

Poetry was truly a factor for social progress. It elevated men's minds, stirred their wills to greater and more glorious undertakings, and was thus responsible for new accomplishments.

Music is supposed to have been born when young Apollo caught a turtle on the shores of the Aegean and after tying two strings across it then with a bow given him by Jupiter evoked the first strains of music. And we know that in the earliest life

Music of the Israelites there were musical instruments and men who made musical instruments. And that was in the very infancy of our race. And from that day till now music has most definitely been the soul's finest response to beauty. When the

genial spirit of our own St. Francis once was in deep gloom, two or three strains of music played by an angel's hand drew him from beneath the cloud; and the dark spirit that haunted the soul of Saul was banished by the sibilant, sobbing music of the harp. Orpheus, we have read, made the very trees and rocks and flowers to arise and follow him whenever he played—a fine symbol of the power of music.

Greece gave us the drama, one of the greatest forces in the hands of men. So great in fact is the power of drama that towards the end of the fifth century A. D., when drama had been used to turn men's minds away from obedience to Religion and to

Drama the State, the reigning pope and the emperor utterly forbade and destroyed the then existing, debased, subservient plays. And surely there is no greater proof than that of the accepted power of drama for the good of Social Progress.

So effective indeed was the extermination which the Church and State effected that for five hundred years in round numbers, drama was not known; but since the heart of man yearns for the

The Church, dramatic, the Church herself in her medieval plays again began its restoration. And as a matter of
the Mother common knowledge, every legitimate drama today
of Arts goes back in unbroken succession to the Holy Mass of Easter Sunday, when the two Marys came up the

aisle of a medieval church chanting their queries of the Risen Christ; when a youth in white appeared beside the altar and spoke to them, that is, ended the suspense. For every true drama must have three elements: impersonation, dialogue, suspense.

In medieval Germany, France, and the British Isles, the drama was played out-of-doors, and was the great meeting place for the guilds, the townsfolk, and the peasants from the farms nearby. Its contribution to Social Progress was definite, instructive, and uplifting, in the very best sense of these words, since all the plays in those days were founded on scenes in the Holy Scriptures. In fact there is hardly a scene in the Holy Scriptures which at one time or another was not dramatized and presented to the people. Anyone who wishes to read the full story should read the two volumes by Karl Young, *The Drama of the Medieval Church* (London: Oxford University Press), which I had the privilege to read in manuscript form before publication.

Painting and sculpture have merely to point to Mohammed, Leo the Iconoclast and John Knox to prove their value, their

power as a factor towards social activity. For if any of the arts has such a powerful influence on the minds of men, that it must be destroyed before a certain set of errors can be successfully expounded, then the very absence of that work of art is a conclusive proof of its value. And while we can at least dimly see the logic of Mohammed, and of Leo in destroying representations of the human form; it is impossible for us to see the logic of Knox and the destroyers of the Reformation.

We know that their hatred of art was not because art was against social progress, but because it was of the Catholic Church. And here it is time for an observation and a quotation: The observation is that while Greece and the Catholic Church have given the greatest contributions to aesthetic works, those two powers—the one supreme in the region of sense beauty, and the other supreme in the region of spiritual beauty, which uses sense beauty for its purpose—while these two have contributed or directly inspired nine-tenths of all the beautiful art in the world, neither of them wasted any time on the analysis of beauty. And conversely those three centuries which felt hardest the shock of the Reformation, while they worked out a whole analysis of beauty during the last three hundred years, have contributed nothing to art—in fact in proportion to their domination by the anti-Catholic spirit and the Reformation, they have obstructed the development of art. Yet that observation does not force the conclusion that a Christian analysis and erection of a normative science of aesthetics would *ipso facto* destroy their creative genius in the field of beauty. For, after all, I do not necessarily speak bad grammar just because I know all the rules of good grammar; I do not sing perpetually off key just because I know the whole theory of tone and harmony.

The quotation is from *The Catholic Church and Art*, by Ralph Adams Cram. He is discussing the power of the Church to take over and adapt to her uses the best parts of an older civilization.

“There is no more fascinating study than this of the consistent weaving of a new vesture for the Catholic Faith out of the indestructible warp and woof of an elder art: the change and enrichment of an old language to fit new concepts and give them to the world. In a brief treatise such as this it is possible only to touch on the high spots, for the process lasted over a period of nearly

Value of the Arts

Destructive Influence

A Significant Quotation

a thousand years, involving the work of many races, and showing itself in every one of the many arts of man. Beginning in Syria, Anatolia and Armenia it moved westward through Bysantium to Italy, then by diverging roads into Spain, France and Rhineland until it reached its term in Ireland, England, Scandinavia, and Russia. Inherited artistic tradition and the vestiges of old centuries, the bent of racial stocks, climatic conditions and material circumstances all played their part in the great transformation, while social, economic, commercial and political evolution were working always as a constant and conditioning influence. Over all and through all, however, was the energising and directing force of the Catholic religion and, while the *forms* of the arts were taking shape largely as the result of the operation of the above named forces, it was the universal religion that was determining the content, the indwelling spirit, and inevitably moulding material elements to its will. There is no more an "economic basis" for the growth and determination of Christian art than there is for human history. This is one element, but one only, and that by no means the most important. Christian art from Constantine to Lorenzo de' Medici is so exactly the child and the counterpart of the Catholic religion in its various vicissitudes that it is almost true to say that it is a coördinate and indispensable part thereof. Whatever has been, whatever we have today (an infinitesimal part of the whole vast product), is the creation of the Catholic Faith, *Protestantism has added nothing*; during the four centuries of its existence it has made no smallest contribution to the great body of Christian art, in architecture, painting, sculpture, liturgics, or the artist-crafts. In music there has indeed been a great development since the sixteenth century, chiefly along secular lines, though Catholic masters such as Bach and Beethoven have made their immortal contribution to the art and some of this has been taken over by Protestantism to serve its own ends. It has done the same thing in the case of all the other arts. Until the last fifty years Protestantism has been a purely destructive force as far as religious art is concerned. Together with the proletarian revolutions that have marked each century since the sixteenth century and the corrupt Renaissance energies in the eighteenth century, it is responsible for the wide and ruthless destruction that has left us but a tithe of the supreme works of the Christian thousand years; and now, with the sudden development of a new desire for beauty on the part of the Protestant sects, they are

forced to have recourse to the Catholic art they once did their best to exterminate and sweep away from the earth; a condition not without its element of irony."

Architecture is by far the most practical, conditioned, and motivated of the arts. Mozart, Beethoven, Bach or Schubert could write a Mass or an opera, and the work would be entirely acceptable. Shakespeare could elect to write a tragedy, a comedy or a sonnet, and the production would be fitting. But Bramante would have to build a house, an edifice to suit the purse and the property of the time and place.

Architecture, the Most Practical of Arts

And since the men, of the western world at least, live in houses, work in houses, worship in houses, and find their recreation in part in houses, it is only natural that mankind's abiding desire for the beautiful and the good would find its most universal expression in the houses, churches, and theatres which men have built.

While this is no place to discuss in full the history of the arts, it is the place to observe with Belloc, I think it is, that the fortunes of the Church revolve in cycles of five hundred years; for certainly the adversity and prosperity of art and especially architecture have swung in tides of five hundred years duration.

During the first five hundred years of the Christian era, the Church arose, like her Founder from the tombs of the catacombs, and set to work to build for herself, "the seven Churches of early Rome." And this spirit of building a new civiliza-

**A Bit
of History** tion out of the properties of the old went out from Rome along the Roman Roads to all parts of Italy, Spain, France, and to the British Isles. That period saw the rise of the Basilica, and towards its end the beginning of the Romanesque style. Then during the next five hundred years (I am necessarily speaking in round numbers), little progress was made, and the Romanesque style settled down into a heavy, uninspired monotony.

Starting again with the eleventh century, architecture for five hundred years swept up into the crescendo of the Gothic Cathedral, only to be followed for the next four hundred by the blight of the Reformation.

It is interesting to learn from writers on the subject that Spain, the country least touched by the Reformation, continued to create masterpieces long after the rest of Europe had succumbed.

And I have wondered if it is not that very fact of Spain's unbroken succession with the art springs of the thirteenth, fourteenth, and fifteenth centuries which Spain enjoyed that accounts in our own land here for the only native architecture, save our skyscrapers, of which we can boast. For certainly the Mission Architecture of the West is as unbroken in succession with Spain's architecture as is the religion which designed and built it.

As I have indicated, architecture can reflect Social Progress as no other art can do; for architecture in its best form appeared in the great Basilica and Cathedrals erected to the honor and glory of God. And a people rising towards God are a people truly advancing in the social life in the only way in which we can call progress: the saints who through the contemplation of the beauty of God are mankind's greatest benefactors.

Man, it would seem, caught by the divine beauty that falls in rays on this world of his, to shine through the sunset and the dawn, on beetling crag and sweeping valley, to shine through the robes of a nature that whispers of the divinity of a Personal Author—it would seem that man in the presence of that beauty, like Peter himself knelt down and said: "Lord, let us build here three tabernacles, thy temple, thy basilica, thy cathedral."

And it is the hand of architecture which leads us from the ancient to the modern, from the Cathedral of Rheims to our own parish church, from the Parthenon and the Coliseum to our own neighborhood theatre. For while man to live does not have to write poetry or music, does not have to paint or sculpture, yet does have to build in some manner or other; and architecture today is the most prominent factor of our Social Progress. And anyone who has ever walked through an Oriental street knows just how far and how successful man's desire for the beautiful under our Christian influence has led him towards the attainment of the beautiful. It is true that we have slums, but they are disappearing rapidly to give place to "villages" and "cities" within our metropolises; while our zoning and restriction laws prevent one of the worst features of European building—namely, the ever present eye-sore of hovels huddled up against Cathedrals and Museums as is the case in Florence for instance; of semi-slums lying stagnant up to the very steps of St. Peter's in the Vatican.

And what of the beauty of our modern architecture, our gasoline stations, our newest theatres, our latest churches, our sky-

scrapers? No one can answer the age-old question which asks, Are they beautiful? Personally I like them, for

**Modern Trend
in the Arts** they spell progress; and I believe that the Empire State Building in New York seen floating in the setting sun like the Tower of Babylon in the imagination of Nimrod, seems to penetrate the very heavens with its stainless shaft. And if some think that such buildings are ugly, materialistic, crass, let them remember that our priceless Gothic creations were to the eyes of many who saw them in their new beauty strictly "Gothic," that is, lawless, barbaric, formless, subversive.

What of our modern literature, painting, music? Is our free verse, our jazz, our radio drama hopelessly pessimistic? I do not think so; for I believe that at its worst it is the first cacophonous cry of a new urge towards a beauty which it does not understand; and in its best it shows definite marks of progress. For to say that mankind in the mass has lost its aspirations towards beauty and is incapable of reacting favorably to beauty, is to say that the soul of man is being created without one of its most radiant faculties—namely, the power to perceive beauty and to follow it to the possession of the good.

It is the history of art that every new departure was condemned in its beginning. If we have read our *Ars Poetica* aright we will remember that the lovely dactylic pentameter itself was invented to recount the cruelty, the gross victories, the strident notes of warfare, and that *Archilocus proprio rabies armavit iambo*. We must remember too that Michaelangelo was cursed from one end of the land to the other for robbing the Coliseum to build St. Peter's; that Franz Schubert only received five cents each for his priceless songs; that the two Strausses, father and son lived in mutual and mortal hatred, with the whole of Vienna divided into two sections supporting one or the other because Strauss the younger had changed the rhythm and tempo of his father's waltz.

What is the Church's position regarding aesthetic values in themselves? Devas sums it up well, and it might be St. Bonaventure or St. Francis speaking: "Rude fishermen were the first preachers of the Gospel, and the most intellectual of the Apostles reiterates his warnings against intellectualism: not to be wise above measure but to embrace the folly of the cross instead of the wisdom of this world, that before God was foolishness; God having chosen the foolish things of this world to confound the

**The Church
and Aesthetic
Values**

wise, and the weak to confound the strong, that no flesh should glory in his sight. And whereas worldly science puffeth up and philosophy can be emptiness and fallacy and vain pretence, it is the mission of Christianity to bring every intelligence as a captive to Christ, to Christ in whom are hidden all the treasures of true wisdom and true science.

"And so far from art and splendor being requisite, the externals and trappings of religion, whenever need be, are set aside; the very vessels of the sanctuary are sold for the redemption of captives, the very highest form of worship conducted, for fear of the persecutor, in cellars and caverns or windswept heaths or frozen wastes; the Sacraments administered amid the horrors of the battlefield or the squalor of the low quarters of a great city.

For the fine arts no less than literature and science are bid keep in their place, recognize their subordinate position, that they are only one part of a mighty system, that whatever is good in them comes from above, and that for all their fairness they become imposture and corruption when made a minister to pride and sensuality. Better a crowded and devout congregation in a church constructed and adorned in violation of every rule of art, than a few cold worshipers in a faultless building amid masterpieces of adornment; better having one eye to enter into the kingdom of heaven, than having two eyes to be cast into outer darkness.

DISCUSSION

FR. LEONARD BACIGALUPO, O.F.M.:—In one point especially I should like to second Fr. O'Brien's view, *viz.*, there is a woeful lack of art appreciation among the members of the clergy. This necessarily must have a bad influence on the laity who naturally look to the clergy for guidance in such a matter. I heartily recommend that a course in art appreciation and in the history of Christian art be introduced into our curriculum, preferably in the theological course. Some of the European Franciscan Provinces have had such courses for years. I have spoken with some friar authorities in this field and they are unanimous in endorsing the course as a help in giving our clerics that general culture that is so necessary for the priest today.

An Art Course in Our Seminaries

That this is not an innovation can be seen from the *Specimen Statutorum pro Studiis Regendis in Ordine Fratrum Minorum*, where among the studies listed for the theological course there is mention of *archeologia et ars sacra*. Also in the *Calendario Scolastico per l'Anno 1934-1935* for the Friars Minor of the Province of the Sacred Stigmata in Tuscany, the course consists of one class a week for the third and fourth years of theology.

The chief difficulty at present would be, it seems to me, the lack of suitable

English texts. In other modern tongues there is an abundance of material which could be used to advantage by those who speak those tongues. There are other difficulties, such as the dearth of competent teachers and an already over-crowded theological course, but serious determination can solve such objections. There is no doubt, however, that the advantages far outweigh the disadvantages and that the course should be introduced and given a fair trial.

FR. THEODORE ROEMER, O.M.Cap.:—It is pleasing to hear something better than the usual criticism of the aesthetic factors in our present time. If this period must be considered a time of transition that harbors possibilities of future greatness, we ought to be in the forefront of action that will secure the right trend. The spirit of Francis ought then to be felt in future times. That is real Catholic Action. What are we doing about it? Why is it, for instance, that we find so few Franciscan names among present-day writers? Why does the Franciscan name not appear more frequently in our Catholic periodicals? We must get out of the shell of our exclusiveness and work for the whole Church.

The Friars and Aesthetics

EDUCATIONAL FACTORS IN SOCIAL PROGRESS

FR. THEODORE ROEMER, O.M.Cap., Ph.D.

The importance of education has been proposed to us so insistently that we have become accustomed to consider it a cure-all for every human ill, a necessary condition for all social progress. We understand, of course, that there is much exaggeration in such statements; yet there can be no doubt that education has an important function in our modern world. The Holy Father himself considered it of sufficient importance for a special encyclical, which he issued on December 31, 1929, the encyclical on *The Christian Education of Youth*. He insists that "education is essentially a social and not a mere individual activity."¹ As such it must have implications in the social progress of the world. Even if these implications are exaggerated in our times, the repercussions of education on social progress are such as to deserve serious attention.

I. EDUCATION AND SOCIAL PROGRESS

To understand the situation, it may be helpful to gather the opinions of outstanding educators and to reflect upon their importance.

Authorities

Speak

In the first place, as far as Catholics are concerned, will stand the National Catholic Educational Association. Its report of the recent meeting at Chicago reads in part as follows:

In exhorting the delegates to meet the challenge of the critical period through which traditional forms of education are struggling for survival, Bishop Howard said that "to stimulate Catholic thought and to make it effective" should be the duty of every Catholic educator.

"When faith is set aside, men are not even loyal to reason," he pointed out, declaring that "reason can be asserted again only through Catholic education." . . .

Mr. Woodlock, in his address, traced a gradual deterioration in the ideals and objectives of Western civilization during the past 40 or 50 years, particularly the civilization which came to maturity in the nineteenth century and which the twentieth has inherited.

¹ *The Christian Education of Youth*, p. 6. The edition of the National Catholic Welfare Conference is quoted throughout this article.

"The outstanding phenomenon in the world today is the prevalence of anxious doubt marking the thought of intelligent men concerning what we call 'civilization,'" Mr. Woodlock said. "In every country of the Western World there has sprung up a literature that it would be little exaggeration to characterize as a literature of despair."

After painting an ominous picture foreshadowing chaos and destruction in those spheres of human activity which are the bulwark of Christian civilization, Mr. Woodlock ended his address by pointing out that there is still one hope left which has enough strength and spiritual drive to avert the impending catastrophe: "In the face of this colossal insolvency of a century and a civilization, there stands against the barbarian anarchy of today the same thing that stood against the barbarian anarchy of 1,500 years ago—the mind of the Church. It saved civilization then and nothing else will save civilization now. Everything else is hopelessly and visibly bankrupt."²

If this address of the Honorable Thomas F. Woodlock, former Interstate Commerce Commissioner and contributing editor of the *Wall Street Journal*, should seem unduly pessimistic, even though accepted most earnestly by the body of eminent Catholic educators before whom it was delivered, we might reflect on some statements of the Rev. Dr. George Johnson, of the Catholic University, which he made at the convention of the National Catholic Educational Association held at Cincinnati in 1932. The lengthy quotation is of special value because it includes the opinions of eminent authorities in the secular field of education. Father Johnson said:

More education has not necessarily meant better education. As a matter of fact, there is plenty of evidence that as school programs have been expanded and, as the pedagogical parlance of the day has it, enriched, they have lost greatly in effectiveness, at least as far as things traditionally scholastic are concerned. Allowing for some overstatement and more or less special pleading, the indictments returned by Flexner and Nock against our higher institutions of learning are fundamentally valid. Having cut our pattern to fit the average or less than average mentality, we had perforce to eliminate those elements which alone could serve as an effective challenge to better minds and consequently develop talents above the ordinary. Scholarship has declined in our midst and intelligence of a higher order. The finer things of life go begging because we have not developed tastes capable of appreciating them. . . .

Even so ardent an enthusiast for democracy as John Dewey, speaking over the radio on October 26, 1931, said: "Unless education gives up promoting selfishness and turns to preparing future citizens to deal effectively with the problems of crime, law observance, capital, labor, unemployment, war and peace, political dishonesty, our civilization may, indeed, collapse."

² *The Catholic Educational Review*, XXXIII (1935), 370. Cf. also Woodlock, Thomas F., "The Insolvency of a Century," *The National Catholic Educational Association Bulletin*, XXXI, 3 (May, 1935).

John O. Chewning, Superintendent of Schools of Evansville, Indiana, has this to say: "I can not see that any of the claims of culture, leisure, health, home-membership, vocational skill, college preparation or other school-mastery aims can honestly be considered to right the tragic evils of our democracy. Nothing short of a recasting of our educational system will do. The schools were set up to keep democracy hale. Democracy is sick. We can not dodge the issue."

Writing in *The Nation's Schools* for September, 1930, Walter Robinson Smith, an outstanding authority in educational sociology, says: "Such a wave of criminality as is now upon us would be impossible if the schools had done their civic duty." Evidently James Harvey Robinson agrees with him, for in the same issue we read the following words from his pen: "Our education is one of the sad failures of our history. The education America needs is so different from what we have that it would have to be called by another name."

Professor Edward H. Reisner writes in the *New York Times* of July 20, 1931: "Education is hindered because its purposes are not clear. It is going nowhere because it isn't sure of the larger objectives it should seek. At present, people do not seem to believe in the possibilities of political health and efficiency. We are supine before the organized forces of corruption and personal advantage."

In his *American Government To-day*, Professor William Nennett Munroe says: "The serious criminality of our countrymen has been growing steadily. No matter what the method of calculation you apply you find robbery, murder, and political dishonesty more prevalent here than in any other country."

These are but a few of many statements that might be quoted from men who are observant and informed to indicate that all is not well in the American educational world and that democracy's schools are not serving the best interests of democracy. To attempt to place the blame for the evidently muddled condition of contemporary American education on any individual or any group would only serve to distract our attention from deeper realities. Educational reformers and political pedagogues have helped to make confusion worse confused, but though frequently stupid, in the main they have been sincere. Frequently a kind of evangelical fervor takes hold of them, making it impossible seemingly for them to face facts and filling them with a holy dread of consulting first principles. The fact of the matter is that they, together with the rest of us, have been in the throes of forces working deeply and with a seeming inexorable power, creating a new world before our very eyes and developing conditions the like of which the human race has never faced before in its history, and posing problems the solution of which we cannot learn from previous experience.³

Through the National Catholic Welfare Conference the Rev. Dr. Johnson is in constant touch with the educational movements of our country and in consequence his opinion carries great weight.

³ Johnson, Rev. George, Ph.D., "The World Crisis and Its Challenge to Catholic Education," *The National Catholic Educational Association Bulletin*, XXVIII (August, 1932), 21-23.

His opinion is corroborated by another Catholic authority, the Rev. William J. McGucken, S.J., Ph.D., in his *The Catholic Way in Education*. At the beginning of the first chapter he states the following:

A professor at Columbia University who has a nation-wide reputation for his work in education was discussing our American school problem. "Here in America," he said, "we are making one of the greatest social experiments—perhaps the greatest social experiment—the world has ever seen, in attempting to make education universal. It is too soon to say definitely how it is going to turn out. We can't even make an intelligent guess. But we might as well get right down to bedrock by admitting that so far it has been an almost complete failure."

Not many educators will go quite so far as that. Nevertheless, it is obvious that alongside with an unprecedented interest in education there has been manifested a skeptical attitude toward the results so far achieved.⁴

Again we might find corroboration in a recent editorial of one of our metropolitan newspapers. Commenting on the commencement address at Columbia University the editor has this to say:

It was almost sensational that the president of a university should make the subject of his address on its 181st commencement "A Much-Needed Prayer." It is significant of the times that Dr. Nicholas Murray Butler at Columbia made his address very short and an appeal to spiritual forces.

The air is filled with addresses and orations. The graduates who go out from our colleges and universities this month are going to hear more words than they can listen to. Dr. Butler hoped they might carry with them this thought that "the trouble with the twentieth century world is fundamental and far-reaching lack of moral integrity." Between nations he sees envy, hatred, fear. "Governments do not believe what other governments may say, largely because they do not believe what they themselves say." Within nations, between man and man, Dr. Butler finds the same envy, suspicion, hatred, fear. "There is no technicality of language or law to which men and governments will not resort in order to escape the obligations to remain true to their plighted faith."

In such circumstances, with such weakness in the foundations of society, the president of Columbia asks his graduating class to consider earnestly the thought of an ancient prayer:

"From all blindness of heart; from pride, vainglory and hypocrisy; from envy, hatred and malice, and from all uncharitableness—Good Lord, deliver us!"⁵

After attending to all of these opinions we shall not be surprised

⁴ McGucken, William J., S.J., Ph.D., *The Catholic Way in Education*. Bruce: Milwaukee, 1934, p. 3.

⁵ *The Milwaukee Journal*, Editorial Section. Sunday, June 9, 1935.

to find the following conclusions of the Commission on the Social Studies:

If historical knowledge is any guide, these tensions, accompanied by oscillations in popular opinion, public policy, and the fortunes of the struggle for power, will continue until some approximate adjustment is made between social thought, social practice, and economic realities, or until society, exhausted by the conflict and at the end of its spiritual and inventive resources, sinks back into a more primitive order of economy and life. Such is the long-run view of social development in general, and of American life in particular, which must form the background for any educational program designed to prepare either children or adults for their coming trials, opportunities, and responsibilities.⁶

The picture that has thus been drawn for us is not a pleasant one. We can draw but one conclusion from the inferences, namely, that education in our country has not provided the factors necessary for social progress. Also, the conclusion of Mr. Woodlock will not seem needlessly exaggerated, that everything is hopelessly and visibly bankrupt, and that the Church alone can save our civilization from destruction.

II. CONCLUSIONS

If education has failed to bring about social progress, if it has failed to assist social progress, if it has in many respects prevented social progress, if the mind of the Church alone stands against the insolvency of our civilization, what can be done to avert the catastrophe? Evidently the Church must be put into her rightful position of leadership. Is this possible? Let us give thought to this problem, even if it must necessarily be but a hurried thought. The Holy father, in his encyclical on education, defines the purpose of education as follows:

Twofold Purpose of Education

After all, it [education] aims at securing the Supreme Good, that is, God, for the souls of those who are being educated, and the maximum of well-being possible here below for human society. And this it does as efficaciously as man is capable of doing it, namely by co-operating with God in the perfecting of individuals and society, in as much as education makes upon the soul the first, the most powerful and lasting impression for life, according to the well-known saying of the Wise Man, "A young man according to his way, even if he is old, he will not depart from it."⁷

⁶ *Report of the Commission on the Social Studies. Conclusions and Recommendations of the Commission.* Scribner: New York, 1934, p. 19.

⁷ *The Christian Education of Youth*, p. 5.

Thus education has two aims: first, the securing of the Supreme Good; secondly, the maximum of well-being here below for human society. Note that this aim is the well-being of human society, therefore social progress, and that this must be obtained by perfecting both the individual and society. This well-being of human society can, however, be obtained only by co-operation with God.

This thought carries us back to paradise, where man lived in perfect harmony with God and in perfect happiness. When Adam sinned the props of his happiness were taken from him, but the longing for happiness remained. The intellect being darkened and the will weakened, the true goal of happiness became hazy. Man himself was sought as the aim of happiness. More and more he drifted from true perfection and true progress.

Frustration of the Divine Plan

Retrogression set in. It took the mighty grace of God to lead man back to his real goal. This became real progress only under the educational process of the Master. As long as man sat at the feet of the Lord he advanced in civilization up to the glory of the Middle Age. When he left the feet of the Master, he continued to advance in material things; he could not advance to the fulness of happiness. Thus real social progress ceased outside the Church because progress could no longer be an approximation of the perfection in paradise.

When our country was settled, retrogression was gaining momentum in Europe. At first the forces of progress still had the upper-hand in the Spanish colonies. What was, however, to become the foundation of the present United States was settled in the main by those steeped in the spirit of Calvinism in its various forms. Look about as we will, we must confess that the principles of Calvinism have taken a strong hold upon our country.

What are the effects? We may sum them up with Hilaire Belloc when he writes in his *Cromwell* as follows:

The effects of the new religion [Calvinism] we all know well enough: they run through history, they are apparent in the characters of individuals, they have almost become commonplace. At the root of them all is the isolation of the soul. Overshadowing the world which the new religion started lay a level clod of gloom. The toppling enormity of God in the vision of these devotees was such that even the gratitude of His Elect was second to the detestation they held for the Reprobate.

Such were the immediate effects: the secondary effects were in the long run of more social importance. The isolation of the soul destroyed the

corporate economic effort of man, and thus gave the opportunity for the loot of all corporate property. Such loot became the mark of the time; and side by side with it the new religion introduced the doctrine of competition, the fruits of which we are now enjoying, and the permission of Usury, which is also today completing its course.

That the new religion also produced a distaste for joy and ease and beauty—having in it the Manichean inheritance—is a commonplace. But we must also insist upon what became perhaps, in practice, the most important of all these results, the admiration of unchecked greed. The pursuit of bare wealth remained, of temporal activities, the only thing worth while. Good works had no value. Holy Poverty was a contradiction in terms. Men did not therefore say “holy wealth” but they soon came to think it.⁸

It is this spirit that pervaded our social strata. Material progress had its heyday. It is this spirit of “holy wealth” that is so often deprecated in the letters of early missionaries. It is the spirit that entered the schools, which historians are pleased to call the religious schools of the colonists.

But this spirit was to witness a change. There were too many forms of religions. That could not remain in our democracy. The leveling process of democracy set in. It must be brought into the schools, the nurseries of democracy. There must be no class distinctions as in Europe. Therefore the schools must carry out the leveling process. We must not educate leaders, we must all be equal. A little earnest thought would have revealed the fact that not all children are equally educable. It would have shown that the leveling process must tend downward. It would have proved that the leveling in religion—no religion at all in the schools—must mean no real education, because only part of the child was educated; it would mean no real social progress outside the material. The consequence of it all is, that we ascended at least for a time to the heights of material progress in the full spirit of Calvinism, that all other progress has been retrogression.

This was accentuated the more because the leaders in this movement were imbued with the spirit of Calvinism. Its demands were unconsciously, or otherwise, instilled into the spirit of the schools. Therefore, with the facing of ruin by the Calvinistic spirit the schools are going into the great insolvency of our age.

Now, can we do anything about this? If serious educators are realizing the terrible bankruptcy, this ought to be the time to place

⁸ Belloc, Hilaire, *Cromwell*. Lippincott, Philadelphia, 1934, pp. 43-44.

before them in and out of season the tenants of the true education that leads to social progress.

But can we face the problem with confidence? Can we put up our own schools as examples of what could be done? Or can we only point to a noble heritage of former days? Let us listen again to the Rev. Dr. George Johnson. He said:

**Evil of
Compromises**

The compromises we have been forced to make confused our thinking and brought a great deal of disorder into our endeavors. We have our own philosophy of education, which differs as Heaven from earth from the philosophy of the secular schools. Yet we have not succeeded to date in making that philosophy operative and we find ourselves only too often in the impossible position of trying to serve two masters. As a matter of fact, what with building parish schools, high schools, colleges, universities and seminaries, and extending ourselves to the utmost to staff them properly, we have not had the time to do enough fundamental thinking. Fine minds there are among Catholic educators, endowed with great native genius and trained by methods tried and sure. Yet the exigencies of the situation force them into administrative positions of one kind or another which devour their time and sap their energy and make it next to impossible for them to do any consecutive and long thinking. As a consequence, we have a rather discouraging sense of contradiction between what we are doing and what we ought to do, and feel that our spirit is fettered by chains wrought by alien hands.

We do not exert the leadership in American educational affairs to which the extent of our achievement, as well as the holiness of our mission, would seem to destine us.⁹

There is not much cause for self-gratification in these words. But must this condition continue? If our good people have made such tremendous sacrifices for their schools, can we shrink from putting our best forces into the service of education

**A Gloomy
Picture**

that it may assume its rightful heritage? At the present time it is not a question of our doing much for this purpose, it is a question of doing our utmost. If our civilization is at stake, we must not hesitate. We need Catholic leadership. The opportunity is now knocking at our door. Shall we let it pass by—and fail?

The words of the Holy Father supply us with more material for examination when he says:

The mere fact that a school gives some religious instruction (often extremely stunted), does not bring it into accord with the rights of the

⁹ Johnson, Rev. George, Ph.D., "The World Crisis and Its Challenge to Catholic Education," *The National Catholic Educational Association Bulletin*, XXVIII (August, 1932), 28.

Church and of the Christian family, or make it a fit place for Catholic students. To be this, it is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and text-books in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church; so that Religion may be in very truth the foundation and crown of the youth's entire training; and this in every grade of school, not only the elementary, but the intermediate and the higher institutions of learning as well.¹⁰

This statement of the Holy Father applies, of course, directly to the so-called mixed schools. But after some reflection, would they not seem in many regards to be minced for our own schools?

Criticizing It is true that we teach religion, that we have regular
Ourselves prayers and that we have the constant example of the nuns. But what about the matter of teaching? Are our text-books Catholic texts? Can we say that we are holding our own in the grades when any decrepit teacher seems sufficient as teacher while the capable forces are all pointed for the high schools? At times it would seem that a new religious congregation is an absolute necessity to teach in the grades because most of the older congregations are not satisfied with this "menial" work. If we desire to keep our schools truly Catholic and really competent, we must not by any means lose the ground we have gained in the grade schools. It is necessary that our teachers be well-instructed and capable not only of imparting solid knowledge, but of imparting it also with religious sense. We need better teachers; we need good Catholic text-books.

Where an inferiority complex often keeps us Catholics from asserting our rights, a superiority complex with regard to our supposed achievements—and no one will question these—often leads us to a smug self-satisfaction that can only lead to stagnation. It leads to denunciations of everything outside our system. Just as there can be material progress without intellectual and moral progress, so we can find much that is good in the results achieved by experimentation in secular education. Standing on our own feet and basing our teaching upon our own solid system of philosophy, does not mean that we must condemn everything in the secular field. There is much that we can learn, even if in some things, as the Commission on the Social Studies avers, we must return to the time-honored dictum that more depends on the capability of the teacher than on the methods of teaching.

¹⁰ *The Christian Education of Youth*, pp. 30-31.

At the same time we can not overlook the obvious fact that we are educating for life in our own country and not in any European country. If the Holy Father insists on certain rights of the State in the matters of education, we can not pass them over lightly, for one of the aims of education is "the maximum of well-being possible here below for human society." We must keep on insisting upon our underlying philosophy of education, but must not forget that it needs application in the United States. This will put us on the solid ground of true education—education for social progress.

There is another matter that demands our attention. The Holy Father insists upon it in the following words:

False also and harmful to Christian education is the so-called method of "co-education." This too, by many of its supporters, is founded upon naturalism and the denial of original sin; but by all, upon a deplorable confusion of ideas that mistakes a leveling promiscuity and equality, for the legitimate association of the sexes. The Creator has ordained and disposed perfect union of the sexes only in matrimony, and, with varying degrees of contact, in the family and society. Besides there is not in nature itself, which fashions the two quite different in organism, in temperament, in abilities, anything to suggest that there can be or ought to be promiscuity, and much less equality, in the training of the two sexes. These, in keeping with the wonderful designs of the Creator, are destined to complement each other in the family and in society, precisely because of their differences, which therefore ought to be maintained and encouraged during their years of formation, with the necessary distinction and corresponding separation, according to age and circumstances. These principles, with due regard to time and place, must, in accordance with Christian prudence, be applied to all schools, particularly in the most delicate and decisive period of formation, that, namely, of adolescence.¹¹

There is general complaint that this command of the Holy Father regarding co-education can not be complied with in our country because we lack men capable of teaching our boys. How, then, could our fathers not so many years ago find male teachers for the higher grades in the schools? Why is it that these were eliminated when the good nuns demanded full control of our schools? Does the "eternal feminine" also rule our thoughts in education, so that we sit back complacently while they control the destinies of our schools? Might a humble *mea culpa* not be in place in as far as our co-operation with regard to vocations for the teaching brotherhoods is concerned?

¹¹ *The Christian Education of Youth*, pp. 26-27.

If we want to save our civilization, we must make our entire school system such that others can look up to it. We must put aside the spirit of self-complacency, just as the feeling of inferiority. We must live up to our own solid philosophy of education, as outlined by our Holy Father. Only then can we assume the leadership that is our due. Only then may we say, that we are doing our duty in the regeneration of society for true social progress.

III. FRANCISCAN SEQUELS

And now, just a few Franciscan sequels. If we, as sons of St. Francis, are interested in these educational factors for social progress, we must do our utmost to help them to a happy issue. We love to speak of the great influence of Franciscanism in the thirteenth century. We point with pride to our brethren at the great universities to prove our contention that the Franciscan spirit was outstanding in true learning at the height of the Middle Ages. But what are we doing to prove that the spirit of Francis is still with us and is powerful enough to help the Church on her road of reform? In order to do this we must be imbued with the love for our country together with the love for our Holy Church and our Order.

In order to be of any use, we must, first of all, be filled with the true spirit of our holy Father Francis. This spirit must needs fit into the conditions of our times, just as the Church fits herself into that spirit. For the spirit of the time is only something external, while the spirit of the Church is eternal, is the spirit of God. The Church has accommodated herself in externals to the times. Can the spirit of Francis not also be accommodated?

To do this, it is above all necessary that we have in our educational institutions men who are thoroughly imbued with the true Franciscanism and who are well enough trained that they can apply it wherever and whenever necessary. Is it then too much to ask that insistence be put upon a thorough training of our teachers? That may cause sacrifices and a curtailing of other work. Shall we shrink from this, if the foundation of those who do this work will be all the more thorough, if they will be better fitted to prepare our recruits for future work? It would, of course, not be in consonance with the spirit of true Franciscanism or the spirit of the Church if the work of our teachers would be considered only secondary and a necessary evil.

Might a suggestion be in place with regard to the training in the Franciscan spirit and its accommodation to the spirit of our country? It is true that each of our three branches has something peculiarly its own in following the Poverello.

A Franciscan Summer School? We may have no quarrel with that. But there are points essential to all of us. It would seem that a special study of these in common conference would be of inestimable value. The suggestion comes to mind, to have, probably in the form of an extended summer course, common meetings of friar teachers from every province, in order to make a thorough study of this common spirit in conjunction with a study of conditions of our times. An outstanding educator might be invited to assist in these deliberations, possibly a professor of the Catholic University. It could be an extension course of the Catholic University and might possibly lead to a special school at the Catholic University. It is but a feeble suggestion that can possibly be complemented by a more experienced friar.

The dire need for male teachers was mentioned; the promotion of vocations to the teaching brotherhoods was suggested. Here again we might find an outlet for the Franciscan spirit. In our preparatory seminaries we educate many young men up to the novitiate, when they leave us for one reason or another. We have, of course, filled them with the spirit of Francis during their years of study. Their dismissal or departure is not always caused by the want of talents; it may be necessary because they would not fit into the First Order. Why could not such young men, upon whom we have lavished so much care, be kept as teaching brothers in a Third Order to be organized entirely for the requirements of teaching in our country? It comes to mind that it might be possible to postpone our own novitiate until the students have completed the course of philosophy and to have these prospective teachers imbued with the philosophy of the Church together with our own candidates. It would then take little extra care to let them have the necessary qualifications as teachers.

This, again, may be impossible of accomplishment because many of these young men are deterred from the priesthood on account of the vow of chastity, for which they consider themselves too weak. Would it be possible to keep such through the full course and thus to prepare them as lay-teachers, who would be thoroughly imbued with the spirit of the lay Third Order and would observe this rule

in the world in a kind of league of Tertiary lay-teachers? This also is only a suggestion. It may lead to something more practical in Catholic education for social progress.

If we examine our text-books, we find little of Franciscanism in them. Is there no possibility at all that several of our teachers in each branch could get together to compile texts in their subjects, texts redolent with the spirit of Francis? If we have no one sufficiently equipped for such work or earnestly interested, we ought to have. No matter how much we talk about our spirit and how many resolutions we pass in this regard, there will be little effect upon our student's if we must continue to use texts that ignore the Franciscan movement. Our words will fall on sterile soil if the texts of supposedly superior scholars have little or nothing to say about the Franciscan spirit in the shaping of our world.

We need better Franciscan texts, we need better and more Franciscan lay-teachers for boys, we ourselves must be more thoroughly and scientifically imbued with the spirit of Franciscanism as suited to our particular needs, if we desire to make an impression upon the education of our country, if we desire to help the Church in her struggle for true social reform and progress.

All of this is entirely in consonance with the ideas of our Holy Father, who expresses his thoughts in the following words:

Perfect schools are the result not so much of good methods as of good teachers, teachers who are thoroughly prepared and well-grounded in the matter they have to teach; who possess the intellectual and moral qualifications required by their important office; who cherish a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection; and who have therefore sincerely at heart the true good of family and country. Indeed it fills Our soul with consolation and gratitude towards the divine Goodness to see, side by side with religious men and women engaged in teaching, such a large number of excellent lay teachers, who, for their greater spiritual advancement, are often grouped in special sodalities and associations, which are worthy of praise and encouragement as most excellent and powerful auxiliaries of "Catholic Action." All these labor unselfishly with zeal and perseverance in what St. Gregory Nazianzen calls "the art of arts and the science of sciences," the direction and formation of youth. Of them also it may be said in the words of the divine Master: "The harvest indeed is great, but the laborers few." Let us then pray the Lord of the harvest to send more such workers into the field of Christian education; and let their formation be one of the principal concerns of the pastors of souls and of the superiors of Religious Orders.¹²

¹² *The Christian Education of Youth*, pp. 33-34.

CONCLUSION

In conclusion, let us listen again to the exhortation of the Holy Father:

Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ. . . .

The true Christian does not renounce the activities of this life, he does not stunt his natural faculties; but he develops and perfects them, by co-ordinating them with the supernatural. He thus ennoble what is merely natural in life and secures for it new strength in the material and temporal order, no less than in the spiritual and eternal.¹⁸

These words of the Holy Father should encourage us to work most energetically with the Church, to give her the rightful position in the education of our country and thus to help our country from its bankruptcy to the royal road of solid social progress.

DISCUSSION

FR. CLAUDE VOGEL, O.M.Cap.:—In the midst of all the physical and moral wreckage resulting from faulty modern education it is consoling and encouraging to know that the world is not left to blind fate. Here, as in every moral crisis, the Church is the safe and sane leader. Time and again she has sounded the note of warning and in recent time her spokesman, the Sovereign Pontiff, in his encyclical on the *Christian Education of Youth*, has reminded educators of the dangers that threaten their work. The Pontiff has declared himself against three modern theories of education, pedagogic naturalism, or the system of letting the pupil use its own individuality, sex education and coeducation. With these three systems in all their various phases running riot in schools, colleges and universities, there can be little wonder at the presence of the evils which they father. As a safeguard for Catholics the Holy Father renews the declarations of former Pontiffs in forbidding the frequenting of public schools and in recommending as the ideal the parochial school where training in religion and profane subjects goes hand in hand.

But here again is evidence of the unbalanced modern mind, for we cannot fail to note the persistent criticism to which the Church in general and the Catholics of this country in particular are subjected because of their insistence on the parochial school. We know that the Church with her traditional effort to preserve the moral values has the correct solution of the problem of education, but try as we may, it is wellnigh impossible for us to persuade our opponents of the worthiness of our cause. They will not understand. The stock objection that crops up continually is that the Catholic school system

Leadership not Lacking

Criticizing the Encyclical

¹⁸ *Ibid.*, pp. 36-37.

is in conflict with true democracy, hence it must be taboo. *School Review* (vol. 38, 1930, Pp. 243-6) reproduces approvingly the editorial which appeared in the *New York Times* upon the publication of the encyclical on the *Christian Education of Youth*. The editorial says in part:

The Pope's encyclical sounds a note that will startle Americans, for it assails the institution dearest to them—the public school—without which it is hardly conceivable that democracy could long exist. As was said only yesterday by a critical authority, despite its shortcomings and mistakes, the public school has “already contributed to society more than all other agencies combined.” Under its tuitions not only are the elemental lessons which the race has learned taught to children of diverse traditions, racial qualities, and religious faiths, but these children have been prepared to live together as citizens in a self-governing state. If the declaration of the encyclical were scrupulously obeyed by those to whom it is addressed, the public school would be emptied of all its Catholic pupils except as the bishop in his discretion in special circumstances may permit them to remain. . . . If other churches were to make a like claim—that is, that “the educative mission belongs preeminently” to them for their children—and were to lay like inhibitions, the very foundations of this Republic would be disturbed. (Pp. 244-5.)

Commenting on this editorial the writer in *School Review* (l. c.) speaks in like strain. He says:

It is unnecessary in the United States to say anything in defense of public schools. Furthermore, it is quite certain that these schools will be mixed and that the great majority of them will be coeducational. It is to be hoped that the pupils who attend American schools will in ever increasing degree become intelligently moral. The day when life is to be kept pure by the practice of seclusion is past. The strongest characters are developed by contact with the environment in which life is to be lived. The answer of American schools to the challenge of conservatism is that they will not abandon their established democratic policies but will make every endeavor to improve the training of all who seek to gain preparation for citizenship in a nation which is characterized by religious tolerance and by large participation in its activities by both men and women. (Pp. 245-6.)

From these quotations it is evident that to these writers, representative of their class, the one thing that matters in these United States is the preservation of democracy, the bulwark of which is the public school. Far from seeing in the parochial school the principle of sound democracy, these men view the parochial school as democracy's foe. That Catholic education is free of political propaganda; that the products of Catholic schools are as loyal to democratic institutions as any other group of citizens; that they are as patriotic in peace and war; that, therefore, democracy need not suffer as a result of the Catholic educational system, is totally ignored. Of course, it need not be stressed that the Church aims at neither the preservation nor the restoration of any particular form of government. She aims at and bids all educators aim at complete education, at the training of the whole man with his natural and supernatural life so that he may be a more fit subject both for the democracy or monarchy in which he may happen to live and for his final destiny in eternity.

But here's the rub. The trend of modern education is to steer clear of the supernatural. Ever since the days of Horace Mann the tenet—Religion must be divorced from education—has held sway in America. How unhistorical is

Our First Schools, Religious

Witness also the Colonial schools which in reality were church schools in which the children were graded in the Psalms and the New Testament. Even Harvard and Yale, seats of higher learning, were originally founded to inculcate religious ideals by training for the ministry. Moreover, even though these schools were religious or denominational, the government frequently supported them out of public funds. (Cf. Confrey, Burton, *Secularism in American Education, Its History*, Washington, D. C., 1931, Chapters I, II. Sharp, Rev. John K., *Aims and Methods in Teaching Religion*, New York, 1929, pp. 3 and 4.)

The church-school, then, educating for the natural and the supernatural life, is no stranger in this land. Why, then, the outcry against religion in education? If this venerable institution, the church-school, was not sub-

The Major Problem Still Unsolved

versive of democratic institutions in the past, why do men fear it today? Why do they oppose it and seek to frustrate its functioning? Until our opponents take kindlier to systems that reckon with the supernatural, the major problem in the field of education remains unsolved and true social progress is still a dream unfulfilled. Schools, colleges and universities will go on corrupting the students, drawing them away from the Faith of their Fathers and steeping them in rankest materialism. It is to be hoped that, since godless and naturalistic educators are still deaf to the voice of reason, they may speedily recognize in their unhappy victims the extent of their failure and be led to adopt better principles in education.

FR. CUTHBERT GUMBINGER, O.M.Cap.:—Father Theodore asks many questions and appears rather discouraged about modern methods of education. True, there are many things to be desired, but personally I think we as teachers ought to be more optimistic. We teach doctrines true as God and we have Christ's command to teach all nations. There is great consolation in knowing that Christ is with us according to His promise: "Behold I am with you all days even unto the consummation of the world." Surely He helps us to teach young and old the safe way to eternal salvation.

Speaking of education and educators, it is fitting that we pay special tribute here to a great educator, namely, St. Bede the Venerable, the twelfth hundredth anniversary of whose death was celebrated this year on May 26. We honor

St. Bede a Great Educator

this great saint for he is a Doctor of the Church, himself a teacher and an encouragement to teachers. For fifty-six years, St. Bede studied, wrote and taught in his great monastery at Jarrow. He is one of the most amiable figures in history, being "the perfect type of outward repose and intellectual activity—the 'toil unsevered from tranquillity'—of the Benedictine life." In his writings "we find the impress of a mind of wide intellectual grasp, high saintliness and gentle refinement of thought and feeling. His lofty spirituality and great learning are all the more striking, when we reflect how recently his nation had emerged from barbarism and embraced Christianity." (Laux, *Church History*, p. 215.) Bede is a masterpiece of nature and of grace and the ideal example of that perfection which the true Faith brought to the Anglo-Saxons. Their boldness was softened and subdued by grace and the teachings of God's Church. St. Bede represents the transformation which Christian culture brought about in England by the grace of God. This change was not merely in the individual but spread over all society so that Bede could write that never had there been happier times in England than at his

own time, when all embraced the true Faith. The people were content with life as they found it and looked forward to their heavenly Fatherland esteeming this world as a place of pilgrimage.

St. Bede teaches us to take courage in our task of preaching, teaching and writing. If we do our share, the grace of God will help marvellously because what human words cannot accomplish, God's grace can effect by illustration and heavenly strength. The teacher has a difficult task,

Divine Pledge to Educators

but he has the immense consolation of teaching souls belonging to Christ's Mystic Body and of receiving a wonderful reward from God. "They that are learned shall shine as the brightness of the firmament; and they that instruct many to justice, as stars for all eternity." (Dan., xii. 3.) And what a joy it will be for the teacher when in Heaven he will be united to the souls of the saints who were aided by his teaching and encouragement! This thought consoled St. Paul who calls his converts "my crown and my joy." Pope Pius XI in his Encyclical *Ad Salutem Humani Generis* (20 April, 1930) tells us that God raises up holy and learned men in every age to defend His Church. Surely in this century, too, God is providing Saints and Doctors for His Church. What an honor and joy it will be for us in Heaven to know that we taught a great saint how to love God, or that we inspired a Doctor of the Church with an ardent zeal for souls and love for the Bride of Christ! We should therefore be optimistic and zealous in studying, preaching, teaching and writing, according to the talent God has given us, so that we help, to the best of our ability, in spreading the kingdom of God.

Allow me to stress here certain other points in regard to education and social progress. We can never insist too much on educating the entire man,—mind and will. The Catholic teacher educates according to the commands of

Educating the Whole Man

Christ and His Church. Speaking of mere secular education and of Catholic training, Pope Pius XI declared on June 2, 1931: "There is an education that educates indeed but it educates to pride, to violence and to hatred; whilst Catholic education subjects the mind and heart to God in justice and humility." In her teaching the Catholic Church observes order amongst values in human life. This same order must be observed by every one of us in education. We can free the pupil from the tyranny of petty circumstances in life by teaching him to evaluate truth and to appreciate it quietly and supremely in the highest part of his soul. We can show him the primacy of eternal truth over all other things and make him happy in this world and in the next by leading him step by step to God, Who, in His Simplicity is all Goodness, all Beauty and all Truth. In this way everything is seen in its proper perspective because everything is viewed in the light of Faith.

In this regard, too, St. Bede is a model both as student and teacher. Nay more; he represents all true contemplatives who by the wisdom of their lofty contemplation and by the power of prayer keep the world in a just balance.

Keeping the World in Balance

For the true student and contemplative rightly trained is more useful to mankind than many another whose aim is mostly hectic external activity with little or no internal energy. Certainly, external activity is necessary, but as St. Thomas teaches, it should be merely the overflow from contemplation. The active life is merely to be added to the contemplative, not to supplant the latter. And so, in fine, we Catholics hold and ever shall hold that men like St. Bede stand for and emphasize the hierarchy of value among truths and therefore they are of prime value to the Church and to all mankind. Such men are the flower of Catholic culture, the ornaments of the Church of God. Being themselves fully educated in heart and mind they teach all of us that Christian social progress in education means that people learn the correct appreciation of truths and that the number of true Christian students and contemplatives be increased in every land and age.

CATHOLIC LEADERSHIP TOWARD SOCIAL PROGRESS—THE THIRD ORDER

FR. MARION HABIG, O.F.M., A.M.

Some months ago I had the good fortune of being present at the regular monthly meeting of the Men of Portiuncula at St. Francis Retreat House, Mayslake, near Chicago. "Men of Portiuncula" is the name of an extraordinary Third Order fraternity, consisting of about sixty men, leaders of the laymen's retreat movement in the Chicago area. Most of them live ten to twenty and one even ninety or more miles from Mayslake; but once a month they come together at the retreat house, and with an earnestness and wholeheartedness that is truly edifying and inspiring they conduct the meeting prescribed by the Rule of the Third Order.

For several hours at least these Tertiary men of the world become, as it were, members of a religious community, wearing as they do the large habit of the Third Order, reciting the Tertiary

Training Office in common, listening to an instruction by the spiritual director, and mutually encouraging one
Catholic another in Catholic Action by reporting successes and
Leaders making plans for the future. In point of fact, when first I appeared on the scene, I inquired of those whom I met on the threshold, whether or no they were members of a Franciscan Brotherhood in charge of a trade school in a neighboring town, visiting the retreat house. As you can well imagine, my query caused not a little merriment, especially when one of the gentlemen displayed the spats on his shoes.

Anyhow, they looked like real Franciscans; and after the meeting, I was convinced that they were. What one of their number wrote in reporting one of their meetings fully expresses my own impressions:

As I contemplated this group of representative business and professional men, vibrant with the spirit of Catholic Action, and filled with enthusiasm for the aims of the Third Order, I felt that we are moulding in them men who will be fearless and capable leaders in the fray that is bound to come sooner or later with the representatives of communistic and atheistic doctrines.¹

¹ *Franciscan Herald*, XXIII (1935), 331.

On the particular occasion to which I referred above, the Men of Portiuncula had a distinguished guest in the person of Mr. John Craig of Little Rock, Arkansas, a nationally known Catholic leader and a Tertiary of almost thirty years' standing.²

Tertiary Leaders Being a co-worker of Mr. David Goldstein in the Catholic Evidence Guild, or, as the latter prefers to call himself and companions, the Campaigners for Christ, Mr. Craig spoke at some length on this form of the lay apostolate, and declared that he did not know of a single member of the Guild who was not also a member of the Third Order of St. Francis.

That incidental remark has a direct bearing on our subject. How often—and quite unexpectedly at times—do not acknowledged social leaders, in the ranks of the clergy as well as the laity, avow, when they are questioned, that they are Tertiaries, and perhaps have been such for many years!³ This fact alone should make it apparent to every thinking person that there is some connection between Catholic leadership and the Third Order; at the very least, the ideals of one coincide with those of the other. The fact is, the Third Order supplies Catholic leaders with the sincere spirituality they need to be what they are. Membership in the Third Order enables them to apply the principles of Christianity to every phase of private and public life without reservation or hesitation, and to follow those principles to their logical conclusions. By such methods these genuine followers of Christ and St. Francis necessarily and naturally become also real leaders and benefactors of human society, real promoters of social progress.

If the depression has accomplished nothing else, it has bestowed at least one inestimable benefit on mankind: it has made many unwilling minds realize—as it should have convinced many more—that the one and only standard by which social progress can be measured is the Christian conception and explanation of the purpose of man's existence on earth. Progress bespeaks improvement, betterment, reform, above all moral reform; the term "reform" may not be as flattering to our pride as the word "progress," but none the

² *Ibid.*, pp. 403-404.

³ Cf. H. Duerk, ed., *First National Third Order Convention, U. S. A.* (Chicago: John F. Higgins, 1922), containing addresses by such prominent Catholics as Bourke Cochran, Felix Gaudin, Joseph Scott, Maurice Francis Egan, James J. Walsh, David Goldstein, Anthony Matre, all of them Tertiaries.

less, progress means a change for the better, an ascent from a lower to a higher level. And social progress, we need hardly insist, implies much more than the improvement of the relations between capital and labor; it connotes a betterment of the conditions and relations of all the component parts of society, individuals, families, nations; it includes the improvement of the mutual relations between husbands and wives, parents and children, rich and poor, upper classes and lower classes, subjects and rulers. Material and intellectual progress alone, however, does not constitute social progress; in point of fact, if it does not go hand in hand with moral and religious progress, it is no true progress at all.⁴

When men selfishly make material comfort their sole aim or principal aim in life, something necessarily goes awry somewhere in society and some of its members at least are bound to suffer in consequence; just as when humankind, at least the greater part of humankind, is guided by the only correct view of life and strives primarily after the things of lasting value, social problems will, as it were, right themselves. Human society will be blessed with true progress only when its members, while enjoying decent living conditions, make use of the goods of this world as a means to attain the supernatural goal of life on earth. Despite the modern world's unwillingness to accept this fundamental principle, Christ's assurance still stands: "Seek ye, therefore, first the kingdom of God and His justice, and all these things shall be added unto you."⁵

We may go a step farther, and say that moral reform is not only combined with every true social reform—it *is* social reform and progress. Since human society is made up of individuals,

Individual Reform it is patent that a change of mind and heart on the part of each individual, each husband, wife, parent, child, employer, employee, ruler, subject, will be a definite step toward social reform.⁶ No other plan of reform is conceivable, and yet we must be constantly reminded of this simple, self-evident truth. The story is often told how that eminently practical reformer among the spiritual sons of St. Francis, St. Peter of Alcantara, brought home to a Spanish

⁴ C. S. Devas, *The Key to the World's Progress* (New York: Joseph F. Wagner, 1923), pp. 6, 129.

⁵ Mt. vi. 23.

⁶ B. Vaughan, *The Sins of Society* (St. Louis: B. Herder, 1907), p. 229.

grandee the need of individual reform. To Count d'Oropesa, who deplored the moral perversion of his day, St. Peter said:

You must not allow yourself to feel discouraged, for there is a very simple remedy for this evil. Let us start, you and I, by becoming what we ought to be and, so far as we are concerned, the remedy will have been applied. Then let everyone else do the same and the reform will be both a genuine and a lasting one. The trouble is that everyone talks about reforming others and no one thinks about reforming himself.⁷

Now the moral and religious reform of the individual is precisely what the Third Order aims to achieve; and for that very reason it is the best means of social reform. Social reform through individual reform!⁸

I. NATURE AND PURPOSE OF THE THIRD ORDER

All who have a proper understanding of what the Third Order is, will readily grant that the high social mission we claim for it is no exaggeration. It will be well, therefore, to determine at the outset the true nature and purpose of the Third Order; besides, we shall have to refer to this matter again and again in the course of our paper. A clear and correct definition of the Third Order will supply us with the only satisfactory answer to other questions that will arise: How was the Third Order able to play such an important rôle toward social progress in the day of St. Francis? Why has it not thus far exercised a similar widespread reforming influence on modern society? Does the Third Order offer a sound and feasible program toward social progress at the present day?

But first, what is the Third Order? The Third Order Secular of St. Francis is an association of the faithful who, while living in the world, voluntarily consecrate themselves to the pursuit of Christian perfection, under the guidance of the First Order or Third Order Regular, according to a rule of life, approved by the Holy See and embodying the spirit of St. Francis.⁹

⁷ A. Gemelli, *The Franciscan Message to the World*, translation and adaptation of his *Il Francescanesimo* by H. L. Hughes (London: Burns, Oates & Washbourne, Ltd., 1934), p. 119.

⁸ P. A. Martin, *The Gospel in Action, The Third Order Secular of St. Francis and Christian Social Reform* (Milwaukee: The Bruce Publishing Co., 1932), pp. 151, 161, 162, 176.

⁹ Cf. the excellent pamphlet, *Third Order Fundamentals, A Plea for Clarity by a Friar Minor* (San Francisco: Commissariat of the Third Order, 1932). The general definition, applying to all Third Orders Secular, as contained in

Unlike pious unions, sodalities and confraternities, which are "erected for the exercise of some work of piety or charity,"¹⁰ the Third Order is, therefore, a genuine religious order, in which the fundamental and general conditions for the religious state of life are fulfilled. The author of *Third Order Fundamentals*, outlining the conditions for the religious state more clearly perhaps than is done anywhere else in existing literature, mentions six and groups them in three pairs. They are the following:

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|--------------|---|
| Fundamental: | 1. A special voluntary <i>consecration</i> of oneself to the pursuit of Christian perfection; |
| | 2. The <i>approbation</i> of the Church; |
| General: | 3. An <i>association</i> of the faithful; |
| | 4. A definite <i>rule</i> ; |
| Special: | 5. Public, perpetual <i>vows</i> of poverty, chastity and obedience; |
| | 6. <i>Community</i> life. |

The religious orders as well as the religious congregations in the strict sense carry out these six conditions, the difference between a religious order and religious congregation, strictly so-called, consisting in this that the members of the former take solemn vows while those of the latter take only simple vows. The three branches of the First Order of St. Francis, the Order of Friars Minor (O.F.M.), the Order of Friars Minor Capuchin (O.M.Cap.), and the Order of Friars Minor Conventual (O.M.C.), are examples of a religious order in a strict sense; the Congregation of the Most Holy Redeemer (C.S.S.R.) and the Congregation of the Passion (C.P.) are examples of a religious congregation in the strict sense. Religious institutes in which the first four and

Canon Law (Canon 702), is as follows: "Secular Tertiaries are those persons who in the world strive after Christian perfection, under the guidance of, and in harmony with, the spirit of some Order, in a manner compatible with the life in the world and according to rules approved by the Holy See." Cf. S. Woywod, *The New Canon Law, A Commentary and Summary of the New Code of Canon Law* (New York: Joseph F. Wagner, 1918), p. 144, no. 547.

Cf. also the definitions of the Third Order of St. Francis in H. Holzapfel, *Die Leitung des Dritten Ordens* (Munich: F. A. Pfeiffer, 1925), p. 13, and in G. Schmidt, *Drittordensleitung* (Werl i. Westf.: Franziskus Druckerei, 1926), p. 29.

¹⁰ Woywod, *op. cit.*, p. 145, no. 552.

the sixth, but not the fifth, of the conditions enumerated are fulfilled are religious congregations in the wide sense. The members of the latter do not fulfill the fifth condition, because they take only temporary, or private, or not all, or none of the three, vows. Examples are the Congregation of the Mission (C.M.), who take only private vows, and the Society of Sulpicians (S.S.), who do not take vows.¹¹ In a religious order in the wide sense, neither of the two special conditions are fulfilled; and to this class belongs the Third Order Secular of St. Francis.¹² The various forms of the religious state of life, therefore, arranged in the order in which they carry out the six conditions for the religious state, are the following:

1. Religious orders in the strict sense;
2. Religious congregations in the strict sense;
3. Religious congregations in the wide sense, or secular congregations;
4. Religious orders in the wide sense, or secular orders, or Third Orders.¹³

The essential mark which distinguishes those who belong to the religious state in any of its forms, including the Third Order, from the ordinary Christian, is the first of the fundamental conditions for the religious state of life: a special voluntary consecration of oneself to the pursuit of Christian perfection. All men, it is true, are bound to strive for Christian perfection; for the Savior was speaking to all men, when he said: "Be you perfect, as also your heavenly Father is perfect"¹⁴ and "Thou shalt love the Lord

¹¹ M. Heimbucher, *Die Orden und Kongregationen der katholischen Kirche* (2nd ed., Paderborn: Ferdinand Schoeningh, 1907), I, 1 and 23, and the writer's article, "The Religious State of Life," *The Acolyte*, XI (1935), No. 9, pp. 12-13, and No. 10, pp. 10-11.

¹² That the Third Order is a genuine religious order is evident not only from an analysis of its nature but also from the express declarations of numerous Supreme Pontiffs, Benedict XIII, Pius IX, Leo XIII, Pius X, Benedict XV, Pius XI. Cf. the writer's pamphlet, *Heart o' the Rule, A Primer for Tertiary Novices* (Chicago: Franciscan Herald Press, 1932), p. 22, and Schmidt, *op. cit.*, pp. 23, 24.

¹³ While the Third Order of St. Francis is the most widespread and best known, there are seven other Third Orders, affiliated respectively with the Dominicans, Servites, Augustinians, Premonstratensians, Minims, Carmelites, and Benedictines. Cf. F. Gruen, *Catechism of the Third Order of St. Francis* (15th ed., Chicago: Franciscan Herald Press, 1930), p. 14.

¹⁴ Mt. v. 48.

thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength." ¹⁵ Religious, however, including Tertiaries, make it their special business to strive for Christian perfection; they voluntarily consecrate themselves to the pursuit of perfection, according to a stable method of life, which is based not only on the precepts but also on the counsels of Christ.

Religious orders and congregations, strictly so-called, bind themselves to the observance of the evangelical counsels by means of the three vows of poverty, chastity and obedience, which are directly opposed to the three chief obstacles to Christian perfection, described by the Savior as the concupiscence of the eyes, the concupiscence of the flesh and the pride of life. By these vows the religious sacrifices to God all that he has and is, his exterior goods, his body and his will. However, Christ did not expressly make mention of vows; nor did the ascetics, anchorites and monks who strove to carry out the evangelical counsels in the early days of the Church, as a rule, take vows. Even at the present day, certain religious congregations in the wide sense do not take vows. So also Tertiaries, although they do not bind themselves by vows, are none the less religious; they too strive to carry out the evangelical counsels in as far as that is possible for persons living in the world. On the occasion of the seventh centenary of the Third Order Pope Benedict XV wrote:

Stirred by concern at the evils which beset the Church of the day, to undertake with incredible zeal the reformation of conditions according to the Christian standard, Francis founded two communities, one of men and one of women, who were bound by solemn vows to espouse the humility of the Cross; and not being able to receive into the cloister all who were drawn to him by the desire of profiting by his teachings, he conceived a plan to make the pursuit of Christian perfection possible to those who lived in the turmoil of the world; and so he founded the Order of Tertiaries, an order in the true sense of the word, not indeed bound like the other two by religious vows, but distinguished by the same simple life and practice of penance.¹⁶

While the members of the Third Order do not take the vows, they pledge themselves, after a year's probation, to the observance

¹⁵ Mc. xii. 30.

¹⁶ *Sacra Propediem* of January 6, 1921, in *Rome Hath Spoken, Papal Pronouncements on the Third Order Secular of St. Francis* (Chicago: Franciscan Herald Press, 1932), p. 39.

The Spirit of the Vows

tiful parallel:

of a rule of life which embodies the spirit of the vows. In an allocution to the Tertiaries of Ara-coeli, Rome, on February 26, 1923, Pius XI called their attention to this fact in the following beautiful parallel:

In the life of the Tertiary, to the vow of chastity, that loftier nobility of the Christian life which consists in purity physically aspired to and more faithfully observed, corresponds the spirit of penance through mortification in his entire manner of living. To the vow of obedience corresponds the spirit of obedience which enters all his devoted and generous sacrifices in obeying the commandments of God and the laws of the Church, as well as the manifestations of authority and the exigencies of his daily duty. To the vow of poverty corresponds the detachment of his heart from the goods of the world and his liberal and generous charity toward the unfortunate and suffering. Thus the spirit of the Franciscan Tertiary is the apostolate of Christian life, Christian faith, and Christian peace carried about everywhere, to every hearth, every walk of life, every one of the various social relations.¹⁷

It is evident that inestimable benefits will accrue to society from such a life and conduct on the part of individuals; for it strikes at the very roots of all our social ills, sensuality, pride and greed.

Leo XIII's Social Reform

No wonder that Pope Leo XIII, who labored so untiringly in behalf of social progress during his long pontificate of a quarter century, proclaimed the Third Order as the most effective and suitable means of achieving the desired reform of society. This he did, not merely on one or the other occasion, but repeatedly, in numerous private and public statements, made in audiences granted to individuals and groups and appearing in letters and official documents. Allow me to quote a few of these striking utterances of the great Pope:

We are fully convinced that in our age there is no more efficacious remedy for checking the prevailing evils, no better way and means of saving the world and leading it back to a true observance of the Gospel, than the Third Order.¹⁸

¹⁷ *Rome Hath Spoken*, p. 49.

¹⁸ To a delegation of Tertiaries in 1879. Cf. L. Kalmer, "The Popes and the Third Order," *First National Third Order Convention, U. S. A.*, p. 612, and the writer's serial, "Pope Leo XIII and the Third Order," *Third Order Forum*, XI (1932), p. 66. The original documents are given by M. F. Garcia, *Leonis XIII Acta ad III Franciscalem Ordinem Spectantia* (Quaracchi: Collegio di S. Bonaventura, 1901). See also "Documenta III Ordinis Saecularis apud 'Acta Ordinis,'" *Acta O. F. M.*, L (1931), 410-420.

When we speak of social reform, we point in a special way to the Third Order of St. Francis.¹⁹

Amid distressful conditions so manifold and so serious, . . . no small hope of relief could be placed in the rule of St. Francis, were it but restored to its former importance. With it would flourish faith and piety and all that is glorious in Christianity.²⁰

From the spread of the Third Order there will arise for society great and glorious benefits. . . . Society will return to the right way, pointed out by its Creator, if people will hasten to embrace the Third Order of Penance.²¹

Nothing could be more agreeable to us than the widest propagation of that sacred militia, the Third Order, which by following closely in the footsteps of its venerable leader and master applies a powerful remedy to the evils of this age and promises the world most excellent blessings for public and private good.²²

Amongst the many benefits to be expected from it [the Third Order] will be the great benefit of drawing the minds of men to liberty, fraternity, and equality of right; not such as the Freemasons absurdly imagine, but such as Jesus Christ obtained for the human race and St. Francis aspired to.²³

I expect the rebirth of the world and the welfare of social order from the activity of the Third Order.²⁴

When one becomes a true Tertiary, one thereby becomes a true Christian. . . . Gradually through the Third Order, a regenerating power will spread far and wide.²⁵

We are thoroughly convinced that the salvation of the world is to come through the Third Order from the Franciscan spirit.²⁶

¹⁹ In a letter to the Minister General of the Friars Minor and his council June, 1881. Cf. *National Convention*, p. 612; *Third Order Forum*, XI, 67.

²⁰ In the encyclical *Auspicato* of Sept. 17, 1882. Cf. *Rome Hath Spoken*, p. 17.

²¹ In a letter to certain Capuchin Fathers, October 3, 1882. Cf. *National Convention*, p. 614; *Third Order Forum*, XI, 68.

²² In a letter to the cardinals and bishops who gathered at Assisi to commemorate the seventh centenary of the birth of St. Francis, October 28, 1882. Cf. *National Convention*, p. 614-615; *Third Order Forum*, XI, 68.

²³ In the encyclical letter *Humanum Genus* of April 20, 1884, English translation in *The Great Encyclical Letters of Pope Leo XIII* (New York: Benziger Brothers, 1903), p. 103; it is to be regretted that the encyclical *Auspicato* and the constitution *Misericors Dei Filius* were omitted from this collection. Cf. also *National Convention*, p. 616; *Third Order Forum*, XI, 90.

²⁴ In a letter to the general chapter of the Capuchins, May 11, 1884. Cf. F. Tischler, *Handbuch zur Leitung des Dritten Ordens des heiligen Franziskus* (7th ed., Bregenz am Bodensee: J. N. Teutsch, 1912), I, 81; *Third Order Forum*, XI, 92.

²⁵ In a letter to certain Capuchin Fathers who presented him with a life of St. Francis, December 18, 1884. Cf. *National Convention*, p. 617; *Third Order Forum*, XI, 93.

²⁶ In a letter to the Capuchin Provincial Minister in Paris, March 12, 1886. Cf. *National Convention*, p. 618; *Third Order Forum*, XI, 93.

As in the time of its founder, St. Francis, so also now the Third Order has the task of regenerating spiritually the human race.²⁷

It is the Third Order of St. Francis that must renew the face of the earth.²⁸

We expect very much from the Third Order for the reformation of society.²⁹

Very much did we expect and do we still expect from the Franciscan Third Order for the welfare of the Church and society.³⁰

We prize the Third Order very highly as a means of reviving the Christian spirit among the people. . . . The Third Order is endowed with a special efficacy for cherishing this spirit in society.³¹

The Franciscan Third Order is very well adapted to be of valuable service to society.³²

We have always had the conviction that this institution of St. Francis [the Third Order], if its purpose be carried out faithfully and dutifully, possesses the power to heal those evils from which the human race is suffering most at the present day.³³

These remarkable statements are but so many reiterations of the traditional motto of Leo XIII: "My social reform is the Third Order!" Though we cannot point to any particular occasion when he used these precise words, they express simply and concisely what he said repeatedly in even more emphatic terms.

If one examine closely the statements adduced, it will be clear that by "social reform" Pope Leo XIII meant the moral and religious reform of the individual members of society; the social question was for him above all a moral and religious problem and could be solved only by a sincere return to Christian living. Should anyone desire additional proof, he need but consult the

²⁷ In an address to Tyrolese Tertiaries, September 30, 1887. Cf. *National Convention*, p. 618; *Third Order Forum*, XI, 90.

²⁸ In an audience granted to the editor of *De Bode van S. Franciscus*, Fr. Stephen Schoutens, October 5, 1891. Cf. *Third Order Forum*, XI, 92.

²⁹ In a letter to Léon Harmel, April 1, 1895. Cf. *National Convention*, p. 622; *Third Order Forum*, XI, 93.

³⁰ In a letter to Fr. Louis Antony, Capuchin, October 5, 1896. Cf. *National Convention*, p. 622; *Third Order Forum*, XI, 93.

³¹ In a letter to Fr. Julius, O.F.M., and Léon Harmel, 1897. Cf. *National Convention*, p. 623; *Third Order Forum*, XI, 90.

³² In a letter to the Minister General of the Order of Friars Minor, November 25, 1898. Cf. *National Convention*, p. 624; *Third Order Forum*, XI, 93.

³³ In the brief *In Tertium* of September 21, 1900, addressed to the delegates at the International Third Order Congress in Rome. Cf. P. Stein, *Tertius Ordo Franciscalis. Disquisitio canonica de ejus natura, regimine, privilegiis* (2nd ed., Woerden, Holland: Administratio "SS. Franciscus et Antonius," 1923), p. 103; also *Third Order Forum*, XI, 93.

other well known writings of Leo XIII. In the encyclical *Rerum Novarum* of May 15, 1891, for instance, he declared:

No practical solution of this question will be found apart from the intervention of Religion and of the Church.³⁴

Since religion alone, as we said at the beginning, can avail to destroy the evil at its root, all men should rest persuaded that the main thing needful is to return to real Christianity, apart from which all the plans and devices of the wisest will prove of little avail.³⁵

And in the apostolic letter *Graves de Communi* of January 18, 1901, Leo XIII issued a warning against a purely economic view of the social question:

It is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is above all a moral and religious matter, and for that reason must be settled by the principles of morality and according to the dictates of religion.³⁶

The very constitution by which he promulgated the revised Rule of the Third Order contained these words:

The chief source of our present evils and impending dangers is the neglect of Christian virtue; and in no other way can mankind heal the former or avert the latter than by a speedy return, in public and in private life, to Jesus Christ, who can save forever, all those that draw nigh through Him to God. Now, the order of Saint Francis is based entirely on the observance of the precepts of Jesus Christ. The holy founder had no other object in view than that the order should be a kind of training ground for a more intensive practice of the Christian rule of life.³⁷

When Pope Leo XIII, therefore, designated the Third Order as his social reform, he meant undoubtedly that the Third Order is eminently suited to solve the social question for the very reason that it is a religious order and as such has for its direct purpose the sanctification of the individual. Being members of society, Tertiaries will, by fidelity to their Rule, not only solve the social problem as far as they themselves are concerned, but also exercise a wholesome influence on other members of society. By the corporal and spiritual works of mercy, which go hand in hand with the pursuit of Christian perfection and are social work in the best and noblest sense, they will counteract the prevailing social evils; and by their good example they will lead others on the path toward genuine social progress.

³⁴ *The Great Encyclical Letters of Pope Leo XIII*, p. 216.

³⁵ *Ibid.*, p. 247.

³⁶ *Ibid.*, p. 485.

³⁷ *Misericors Dei Filius* of May 30, 1883, in *Rome Hath Spoken*, p. 21.

II. THE THIRD ORDER AND SOCIAL WORK

Despite Leo XIII's clearly defined stand on the social question, there were not lacking those who misinterpreted his words on the social influence of the Third Order. Some, while admitting that the Third Order is a religious society, were of the **Erroneous** opinion that it could devote itself also to such social **Opinions** and economic affairs as are wholly foreign to its religious nature and purpose. Others even went so far as to maintain that the primary purpose of the Third Order is not only religious but also social; sociology and political economy, they held, are as much a part of its program as Christian perfection. Since there is nothing in the domain of politics and economics which is not somehow connected with the common weal, so they argued, the Third Order as such should also make this field of activity its own; in as far as possible Tertiary fraternities should undertake particular social and economic enterprises, which in turn should be developed into a united effort by the Third Order's organization. It was especially at the Tertiary congresses of Nîmes in 1897, of Rome in 1900, and of Paray-le-Monial in 1912, that such views found expression.³⁸

Already at the Tertiary congress in Rome on September 8, 1912, these opinions were branded as erroneous in a discourse delivered by Father David Fleming, then Definitor and subsequently Vicar General of the Order of Friars Minor. But the matter was not definitely settled until Pope Pius X, on September 8, 1912, addressed to the Ministers General of the First Order of St. Francis the letter *Tertium Franciscalum Ordinem*.³⁹

In this letter Pope Pius X determines exactly what is the true nature of the Third Order and also what is its proper field of activity, corporate and individual; and thus he **Analysis of** puts an end to all controversies on these subjects. **the *Tertium*** Some, however, have gone to the opposite extreme ***Franciscalum*** and denied to the Third Order all manner of ***Ordinem*** social work, basing their stand on Pius X's letter. To dissipate these erroneous notions and interpre-

³⁸ P. Stein, *Tertius Ordo Franciscalis*, p. 14.

³⁹ This important document is given in *Acta O. F. M.*, XXXI (1912), 281-284, and in P. Stein, *op. cit.*, pp. 109-116; English translation in *Rome Hath Spoken*, pp. 31-37.

tations, it will be well to present a detailed analysis of the letter in question.⁴⁰

A. *Nature of the Third Order.* Pius X emphasizes once more the religious character of the Third Order, "lest, under the pretext of deserving better of Society, a certain unwise novel ambition creep into the Third Order and gradually deflect it from the purpose for which the great St. Francis instituted it." He stresses the fact that the Third Order is a genuine religious order, not differing "from the other two [Franciscan Orders] in nature, but only in so far as it pursues the same purpose in a way peculiar to itself." He makes it clear that "the Third Order is an institution wherein the members shall learn to put into everyday practice the principles of Gospel perfection and serve as models of Christian life for the imitation of others." He calls attention to the fact that the Third Order "proved marvelously beneficial to Church and State, as long as it clung religiously to its congenital ideal of penance," and "will produce similar fruit, if it will but retain the ideal to the same extent."

B. *Activity of the Third Order.* Pope Pius X, in the course of his letter, mentions four kinds of social activity: (1) religious, (2) charitable, (3) political or civic, and economic, (4) sociological or social in a restricted or mixed sense; and he indicates the relation of the Third Order as such and of Tertiaries individually to each.

I. *Religious work.* Full liberty is granted not only to individual Tertiaries but also to Tertiary fraternities; to engage in such work as propagates and fosters the Catholic religion, in other words, apostolic and missionary work. In point of fact, Pius X urges Tertiaries to devote themselves to such work, as being particularly conformable to the religious character and the Rule of the Third Order:

1. "They are not only to read but to advertise and spread literature which defends the Faith."

2. "They are to assist the pastors in teaching Christian doctrine to the young and ignorant."

3. "They are to be an example to their household and their

⁴⁰ Our analysis is based on that of Father Paul Stein, O.F.M., in his *Tertius Ordo Franciscalis*, pp. 14-24.

fellow citizens, and to bring erring souls back to faith and virtue.”⁴¹

II. *Charitable work.* The same is said of charitable work, which for the Catholic, and above all for the Tertiary, is not mere philanthropy but identical with the corporal works of mercy, the spiritual works of mercy being included under the caption of “religious work.” The first who have a right to the charities of a Tertiary fraternity, however, are its own needy members. This as well as a special charity, namely, provision for the dignity of divine worship, are expressly mentioned in the Rule of the Third Order: “Let them contribute according to their means to a common fund, from which the poorer members may be aided, especially in time of sickness, or provision may be made for the dignity of Divine Worship.”⁴²

When they dispense alms from the common fund, the officers of a fraternity must bear in mind this regulation of the Rule as well as the one of Canon Law which prescribes that a “society may, according to its statutes, receive alms and spend them for the pious purposes of the society and in accordance with the intention of the people who make the offerings.”⁴³

Tertiary fraternities and Tertiaries individually, therefore, are not only permitted but admonished by their Rule to devote themselves to charitable work. Pius X calls their attention to this fact in these words:

The Tertiaries should remember above all that they will be less worthy of their name if they are not inflamed with charity toward God and man, regarding as the characteristic of their order the virtue in which their seraphic founder excelled so wonderfully. But as the proof of love is showing the fruit of good deeds, their Rule binds them to exercise the spirit of charity toward members and non-members, to endeavor to allay dissension, to visit the sick, to aid the poorer members from a common fund, in a word to practice all the so-called works of mercy.⁴⁴

In regard to new religious or charitable societies which may be founded by Tertiaries, Pius X writes:

Should a Tertiary found any new society for the promotion of piety or

⁴¹ See also the words of Benedict XV in his encyclical *Sacra Propediem* of January 6, 1921, in *Rome Hath Spoken*, pp. 45-46, where he concludes his remarks on Tertiary missionary work, by means of good example at least, with these words: “This the Church asks, this she expects of them.”

⁴² Chapter II, paragraph 12.

⁴³ Canon 691, no. 2. Cf. Woywod, *The New Canon Law*, p. 141.

⁴⁴ *Rome Hath Spoken*, p. 34.

charity, it is our wish that such society be subject to the bishop and under the control of whomever the bishop will approve, even though the superiors of the Third Order were in some way instrumental in founding the society.⁴⁵

By these words, however, he does not impose any new or unusual obligation on Tertiaries, but simply reminds them of Canon Law which provides that the exemption enjoyed by Tertiaries may not be extended to societies founded by them.⁴⁶

III. *Political or economic work.* With regard to political or economic enterprises, a distinction must be made between such activity within the order and without the order.

1. *Within the Third Order.* Tertiary fraternities are not forbidden to undertake economic enterprises for the temporal well-being of their own members, for instance, savings banks or credit unions. Membership in such organizations, however, must be optional, not obligatory, for the members of those fraternities into which they may be introduced. As long as their membership is limited to Tertiaries, such systems are not contrary to the nature and purpose of the Third Order; contrariwise, they are in accordance with the Rule, inasmuch as they are an expression of fraternal charity. Ventures of this sort have actually worked out satisfactorily among the Tertiaries of Belgium.

2. *Without the Third Order.* Political or purely economic activity outside the ranks of the Third Order is the only kind of social activity that is absolutely interdicted to Tertiary fraternities as such; nor are Tertiary congresses permitted to discuss questions of a purely economic nature. Writes Pope Pius X:

Tertiary fraternities as such must in no way meddle with political or merely economic questions.⁴⁷ If they do so, let them know that they are doing a thing which is as foreign as can be to the purpose of the order as well as opposed to our will. Individual Tertiaries, however, will deserve well of the Christian religion if they join Catholic societies to pursue in them the aim peculiar to each. . . .

As to congresses of the members . . . no one shall be allowed to discuss any matters except such as are in keeping with the nature, purpose and Rule of the Third Order and the decrees of the Roman Pontiffs concerning

⁴⁵ *Ibid.*, p. 36.

⁴⁶ Stein, *op. cit.*, p. 21.

⁴⁷ Not "Tertiaries" as in *Rome Hath Spoken*, p. 35; the original in *Acta O. F. M.*, XXXI (1912), 283, has "Tertiariorum sodalicia," that is, "Tertiary fraternities."

these things. Questions of a purely economic and sociological nature shall henceforth be avoided.⁴⁸

Individual Tertiaries, therefore, may participate in political and economic affairs; and they may join political and economic societies, that is, societies which purpose to promote merely the temporal and material welfare of its members, provided that such societies are otherwise blameless, not anarchistic or communistic or irreligious. In fact, if they enroll themselves in Catholic societies of this type, they are doing something praiseworthy.

Since the Third Order is intended for all classes of society, rich and poor, employers and employees, capitalists and laborers, Democrats and Republicans, the provision that Tertiary fraternities refrain from meddling in any way with political or merely economic questions is a very wise one, safeguarding, as it does, fraternal concord which must always be a characteristic mark of the Third Order. Apart from this consideration, it is known to all that even specialists and experts hold widely differing views on such economic questions as money and banking policies, and delving into these matters might easily become a fruitful source of contention and disunion within Tertiary fraternities.

IV. *Sociological work.* Lastly Pope Pius X speaks of social action or sociological activity, but only in a restricted or mixed sense.

In the wide sense, social action includes all activity which in any way contributes to the temporal or spiritual welfare of society,—all the various kinds of social work, therefore, which have been enumerated thus far, religious, charitable, economic, political. Pius X himself used the expression “social action” in this sense when he addressed the bishops of Italy on the subject of Catholic Action in the encyclical, *In Fermo Proposito*, of June 11, 1905. Similarly in his constitution *Etsi Nos* of January 1,

⁴⁸ *Rome Hath Spoken*, pp. 35-36. The original, *loc. cit.*, reads as follows:

Consequens est, ut Tertiariorum sodalicia, qua talia, se civilibus aut mere oeconomicis rationibus immiscere omnino non debeant; si faciant, rem ab instituto suo quam maxime alienam et voluntati Nostrae contrariam se facere sciant. Verumtamen Tertiarii de re christiana merebuntur optime, si singuli dato catholicis societatibus nomine, persequi id quod quaeque sibi habeat peculiare propositum, contendant. . . .

Ad sodaliciorum conventus quod spectat . . . diceptare cuivis ne liceat nisi de iis quae Ordinis Tertii naturae, proposito legibusque ac datis per Romanos Pontifices de hac eadem re praescriptionibus congruant; quaestiones vero de re mere oeconomica et sociali in posterum submoveantur.

1912, he accorded first place among social works, "opera socialia," to the religious work of instructing the uninformed in Christian doctrine. As has been pointed out, Tertiary fraternities as well as Tertiaries individually may engage in religious and charitable work without any restrictions whatever.

In a restricted sense, social action or sociological activity holds a middle place between religious and charitable work on the one hand and political or economic activity on the other; it contains elements of both and is, therefore, of a mixed nature. To this kind of social action belong, for instance, those associations of farmers or workers which have a double purpose, aiming to provide for both the religious and moral welfare and the temporal advantage and needs of their members. Social enterprises of this type are mentioned in *A Remotissima Ecclesiae*, a decree on pious and social works ("de operibus piis et socialibus"), issued by the Sacred Consistorial Congregation on December 31, 1909.⁴⁹

The relation of the Third Order as such and of individual Tertiaries to sociological activity in the restricted sense, according to *Tertium Franciscanum Ordinem* is as follows:

1. The Third Order or Tertiary fraternities as such may not undertake such sociological activity; for Pope Pius X writes: "Care must be taken that the Third Order itself do not invade the field of such [sociological] societies and make its own the aim peculiar to them." Furthermore, "questions of a purely sociological nature" may not be discussed at Tertiary congresses. The Third Order is simply no sociological institute; and besides, there are Catholic societies in this field whose power for good would be weakened rather than strengthened if the Third Order operated independently along the same lines. In answer to the question whether Tertiary fraternities may affiliate with other Catholic societies, such as the National Council of Catholic Men or Women, to co-operate with them toward the aims of the latter, the Most Reverend Leonard Bello, Minister General of the Order of Friars Minor, replied under date of November 12, 1934:

Tertiary fraternities may affiliate with other societies and co-operate with them toward the accomplishment of any worthy (especially social) purpose, as long as they do not sacrifice but preserve intact their own

⁴⁹ Besides the work of Fr. Stein, *loc. cit.*, see G. J. Reinmann, *The Third Order Secular of St. Francis, A Dissertation* (Washington, D. C.: Catholic University of America, 1928), p. 87.

personality and independence according to the Canons and the rule of the Third Order.⁸⁰

2. Individual Tertiaries or groups of individual Tertiaries (not fraternities as such) "are not forbidden to engage in sociological activity which is approved by the Holy See." Even officers of a Tertiary fraternity, in their official capacity, may lend their aid and support to specialized sociological activities in as far as these have a religious or charitable aim.

It is absolutely wrong, therefore, to say that Tertiaries may not engage in social work. There is no social activity of any kind in which individual Tertiaries may not take part; the restrictions contained in *Tertium Franciscanum Ordinem* affect only the Third Order of Tertiary fraternities as such, that is, their corporate activity, and only in regard to purely political and economic matters or sociological activity in a restricted sense. Religious and charitable work, the best and most beneficent kind of social work, is a vast field of activity open to Tertiaries individually and corporately.

Although the Third Order, like other religious orders, seeks primarily and directly to cultivate solely the religious life of the individual, indirectly it also exercises a wholesome influence on society; for, the condition of society is wholly dependent on the life and conduct of the individuals who make up society. Not that the Third Order's influence on society is less efficacious because it is indirect; rather, for that very reason, it is all the more sound and reliable as a remedy for our social ills.

A Catholic leader of our own day who devoted himself with enthusiastic zeal to social work, himself confessed that there was something lacking in his enterprises until he had joined the ranks of the Third Order. He writes:

It was because I went in for establishing all the good (social) works recommended by Leo XIII, the Pope of the people, without noticing that I was neglecting the most essential of all—the Third Order of St. Francis. I thereupon made good the omission, and I was soon able to realize that the interior spirit fostered by the Rule of this Order is the sure means of producing men who are really devoted to social work, and willing to persevere therein.⁸¹

⁸⁰ *Third Order Forum*, XIV (1935), 356.

⁸¹ Fr. Stanislaus, *The Third Order of St. Francis and Modern Needs* (London: Catholic Truth Society, 1914), p. 20.

Our description of the nature and purpose of the Third Order would not be complete without a reference at least to another distinctive feature and one which renders it particularly efficacious as a means of social reform and progress: I mean the fact that it is permeated with the spirit of St. Francis. It is impossible to describe in a few words what is meant by Franciscanism; nor is it necessary to do so here. There are some excellent works on this subject which have appeared in recent years, such as Father Felder's *Die Ideale des hl. Franziskus*⁵² and Father Gemelli's *Il Francescanesimo*.⁵³

The latter, for instance, points out that love of God, which is the essence of all Christian perfection, is not a characteristic of Franciscan spirituality so much as the manner of love. St. Francis focused his love especially on the Humanity of the Son of God; and because he recognized in the Catholic Church the mystical body of Christ, Catholicity became a concrete expression of his love. This positive type of love of necessity was translated into action in the form of missionary and charitable work. However, the love of St. Francis for his fellowmen was not of a selfish kind; because it was genuine virtue and implied selfless service, it embraced especially the social outcasts who naturally disgusted him. On the other hand, St. Francis did not despise men of rank and station. To quote Father Gemelli:

Those who wish to make St. Francis a democrat forget that his so-called democracy was of a type which never strove to drag others down to its own level, nor even to raise itself to that of others. What he sought was self-denial and self-abasement, never to dispoil and humiliate others. This is not democracy, but charity. It is that truly aristocratic instinct of charity which we find in the great lovers of God.⁵⁴

Similarly, it is far from correct to identify Franciscanism with poverty. St. Francis did not despise material objects, the handiwork of the Creator. He condemned the selfish possession of earthly goods and the desire to possess them; he regarded money "as a product of labor, which should circulate and not stagnate, as a means of asserting one's own personality and as an instrument of

⁵² Translated into English by B. Bittle, *The Ideals of St. Francis of Assisi* (New York: Benziger Brothers, 1925).

⁵³ See note 7 above.

⁵⁴ Gemelli-Hughes, *The Franciscan Message to the World*, p. 24.

power," the highest type of power being that of "benefiting and giving pleasure to others." As for himself he made a complete renunciation of wealth and possession, that he might be unhampered in loving God and serving his neighbor. Poverty, then, was for St. Francis not an end but a means—a means by which he substituted service for selfishness, liberty for bondage, happiness for misery.⁵⁵

The secret of the Franciscan movement as a social reform lies, then, in the fact that it combats selfishness, the root of all social evils, by selflessness, the root of holiness. By Franciscanism the love of God and man takes the place of self-love, and the surrender of self to God and the service of mankind takes the place of self-indulgence. Greed, sensuality and pride, those three forms of selfishness under which all others can be classified, are opposed by Franciscan spirituality with the self-sacrifice of poverty, chastity and obedience in the First and Second Orders, and detachment from earthly possessions, mortification of self, and submission to lawful authority in the Third Order. That this is what we mean by the Franciscan spirit in the last analysis, will become further clarified if we take a glance at the early history of the Franciscan movement.

III. THE SOCIAL REFORM OF THE THIRTEENTH CENTURY

The Franciscan movement naturally culminated in the founding of the Third Order by St. Francis;⁵⁶ and according to some modern authors the Third Order played a more important rôle in the religious and social regeneration accomplished by the Franciscan movement in the thirteenth century than the First and Second Orders of St. Francis. But if the Third Order was able to reform human society in the days of St. Francis when social conditions were so strikingly similar to our own, why should it not be equally successful as a means of social reform and progress today? Such was the argument developed by Pope Leo XIII in his encyclical *Auspicato* and on numerous other occasions.⁵⁷

People are sometimes puzzled when they hear of the social re-

⁵⁵ *Ibid.*, pp. 12, 13, 34.

⁵⁶ Cf. F. Van den Borne, *Die Anfaenge des Franziskanischen Dritten Ordens* (Muenster in Westf.: Aschendorffsche Verlagsbuchhandlung, 1925); also the writer's article, "The Founding of the Third Order," *Third Order Forum*, X (1931), 20-23.

⁵⁷ See the encyclical *Auspicato* in *Rome Hath Spoken*, pp. 16-17.

form accomplished by the Third Order in the thirteenth century. Were not those the "Ages of Faith"? To a certain extent that is true; and it accounts in great measure for the phenomenal growth and influence of the Third Order, once it was established. Sinners—and there were great sinners as well as great saints—were still believers, though their lives were at variance with their faith. The hypocrisy and irreligion which is rampant today was not a characteristic of those times.

The truth of the matter is, an epochal political, economic, social and religious change was taking place in the beginning of the thirteenth century.

Political: Although the "Papal Monarchy" by which the Pope exercised a kind of feudal suzerainty over the temporal rulers of Christian Europe reached its zenith under Innocent III, political unity was slowly beginning to break up. Feudalism had degenerated into a system which enabled the nobility to exploit the serfs; and the City States or Communes which were springing up in Italy rebelled against feudal servitude and proudly maintained their independence.

Economic: The citizens of the Communes became politically independent because of their growing control over finances and property, which they acquired by productive labor and trade. Knighthood was still in flower and found an outlet in the Crusades; but even the latter contributed toward the economic revolution, in which money took the place of barter as a means of exchange, by increasing the opportunities for trade with the East and encouraging a more mobile and active type of existence.

Social: The old division of society into lords and serfs was giving way in the City States to a new classification: the wealthy bourgeois class consisting for the most part of merchants and financiers, and the humbler class of artisans who conducted small commercial and industrial business of their own.

Religious: The decline of the Holy Roman Empire was followed by the gradual severance of religious unity. The people who established themselves in the City States broke away not only from feudalism but also from the influence of the monasteries, since the monks did not as a rule leave their monasteries to mingle among the townsfolk. Instead, numerous sectaries appeared among

the traders and artisans of the cities and preached rebellion under the guise of reform.

There were the Waldensians in Piedmont and the Paterini in Milan, Lombardy, Umbria and the Marches, who advocated a return to primitive Christianity but made the fatal mistake of vitiating evangelical poverty by spiritual pride.

False Reforms of the Sectaries Instead of co-operating with ecclesiastical authorities in combating the scandalous living of many members of the clergy, they denounced the Church itself and preached a spiritual revolt which could end only in ruin.

There were also the Cathari or Albigenses, especially in southern France, who adopted the ruinous dualism of the Gnostics and Manichaeans and logically fell into errors of such a pernicious type that they would have effected the complete overthrow of Christian society, had they prevailed. They may well be compared with the communists of today, inasmuch as they regarded the Sacraments as blasphemous deceptions, despised marriage as an abomination, absolved the vulgar herd from all moral restraints, aimed at wholesale confiscation of property, and practically denied all authority ecclesiastical and civil.⁵⁸

The proud sectaries who declaimed against the avarice and loose living of the clergy and condemned all who refused to adopt their mode of life, merely sowed the seeds of discord and hatred and added to the social unrest and confusion which daily grew more acute. The man sent by Divine Providence to fashion order out of chaos and to reform human society was the humble St. Francis who accepted the entire Gospel—not merely a part of it, as did the sectaries—and by his own example taught loyalty to the Church, respect for the clergy, the practice of self-denial and detachment from earthly possessions, peace and forbearance.

Avoiding the mistakes of the sectaries, he united the various characteristics of earlier religious orders and added a contribution

⁵⁸ For descriptions of the times of St. Francis, see, besides the standard biographies of the saint: Gemelli-Hughes, *op. cit.*, Part I; L. L. Dubois, *Saint Francis of Assisi, Social Reformer* (New York: Benziger Brothers, 1913), Introduction; Fr. Oswald, *The Third Order of Saint Francis, Being three lectures delivered at the Franciscan Summer School, Oxford, August, 1928* (London: Burns, Oates and Washbourne, Ltd., 1929), pp. 5-8; F. Callaey, *The Third Order of St. Francis, A Historical Essay* (Pittsburgh: St. Augustine Monastery, 1926), Introduction.

entirely his own, namely, the sanctification of action. Writes Father Gemelli:

He taught the wealthy burghers and the common people that every one may lead the life of a monk even in the midst of the world. For who cannot make of his heart a cell and of the exact fulfillment of his daily duties his rule of life, considering every living creature he meets as his brother or sister.⁵⁹

So great was the enthusiasm which St. Francis aroused for the religious ideal he exemplified in his own person, that he became the founder, not only of a First and Second Order, but also of a Third Order or a religious order in the wide sense, enabling those who lived in the midst of the world to put into practice the Gospel counsels. The religious movement which he inaugurated and directed in this way presently regenerated human society, filling as it did the two crying needs of the age: the return to the Gospel standards of life, and the Christian revaluation of action, that is, the infusing of the spirit of Christianity into the new forms of life. The success of this reform movement was assured by its method which was one of conversion on the part of the individual and persuasion of others by means of good example. Rebellion and compulsion had no part in it.

The Third Order, therefore, reformed society in the thirteenth century, because it reformed the individual members of society,—because, in other words, it was a religious order aiming primarily at the sanctification of its own members. The truth of this statement can best be demonstrated if we take a glance at the provisions of the first official Third Order Rule of 1221.

The Rule which St. Francis gave to the first Tertiaries is no longer extant; and the same is true of the actual copy of the first official Rule composed by Cardinal Ugolino and St. Francis in 1221. The latter, however, is contained in four early editions which have been unearthed by scholars in the course of the past three and a half decades. They are: the Capistrano Rule, which dates from 1228 at least and was discovered in 1901; the Koenigsberg Rule, which existed prior to 1228 and was found in 1913; the Mariano Rule of 1934 or later, which was reconstructed, in as far as that was possible, in 1920; and the Venice Rule, which antedates all the others but was discovered last, in 1921. From

⁵⁹ Gemelli-Hughes, *op. cit.*, p. 44; see also pp. 10, 39.

these editions students of Franciscan history have tried to reconstruct the original rule of 1221, and not without success. Father Van den Borne, for instance, has shown that with the exception of a short clause in Chapter VI, 4, at least Chapters I to VI inclusive of the Capistrano Rule are parts of the primitive rule, inasmuch as these chapters present a well arranged unit. The clause which was added later is the one which mentions the four special cases in which Tertiaries might take solemn oaths.⁶⁰

The first chapters of the Capistrano Rule, and hence also of the original Rule, contain a rule of life with minute regulations enjoining both external and internal means of attaining to holiness.

The external means prescribed are poverty and simplicity of dress, avoidance of unbecoming amusements, and mortification of the palate; the internal means are prayer and the sacraments of Confession and holy Communion, as well as nightly examination of conscience, hearing the word of God, and attendance at holy mass.⁶¹

Of these regulations those in regard to dress and amusements were of special social significance. The very first chapter prescribes a special garment for the Tertiaries or Penitents as they were called, describing it in detail and determining the price of the material. A reason for these stern measures lay in the fact that luxury of dress was growing more and more widespread at the time of the Crusades; and the Third Order purposed to set bounds to all extravagance. But there was another reason. The dress of the Penitents was a distinctive one, separating them from "people of the world" as the Rule itself expressly says. This is evident, moreover, from the regulation that the tunics of the Penitents were to be entire and not cut open in front, since the same was prescribed for the clergy at the synod of Montpellier, 1195, and the synod of Avignon, 1209. The Penitents, it is quite plain, occupied a middle position between the cloister and the world.⁶²

In regard to amusements, the Tertiaries were forbidden to attend unbecoming banquets or to be present at stage plays and dances; nor were they allowed to give pecuniary donations to

⁶⁰ Cf. the writer's article, "The First Rule of the Third Order," *Third Order Forum*, X (1931), 44-47.

⁶¹ Cf. the writer's article, "The Life of the First Tertiaries," *Third Order Forum*, X (1931), 67-70.

⁶² Van den Borne, *op. cit.*, p. 134, note 17.

comedians or to permit members of their household to do so. The comedians to whom reference is made were the wandering actors often called Goliards, who had a bad name.⁶³ A Legion of Decency, in the thirteenth century! The effect of these and other regulations of the Rule can easily be imagined, if we bear in mind that the Third Order soon included within its ranks a large part of the population.

Like the members of the First Order, not only the priests who belonged to the Third Order, but also the lay people daily said the seven canonical hours of the Divine Office, or at least a substitute consisting of fifty-four Paters and Glorias. Not only in **Prayer** these regulations but also in others, particularly regarding fasting, there is a marked similarity to those of existing religious orders; and they leave no room for doubt that from the beginning the Third Order was looked upon as a true religious order for people living in the world and not merely a pious society or confraternity.⁶⁴ The fact, moreover, that the clergy is expressly mentioned in the Rule shows that from its inception the Third Order was intended also for secular priests. In point of fact, the Third Order formed a bond of union between the clergy and laity, while the heretics of the time sought to estrange the people from their priests.⁶⁵

The Capistrano Rule also inculcates the so-called social virtues of charity, justice and peacefulness. Besides certain prayers for living and deceased fellow-Tertiaries, the Rule required that the following charities be exercised toward the sick and de- **Charity** ceased brethren. If a Tertiary fell sick and had the ministers—the ordinary superiors of a fraternity, two in number—acquainted with his condition, the ministers had to visit him once a week either personally or by deputy, exhort him to contrition, and provide for his corporal needs from the common fund, if it seemed expedient to them. When a Tertiary died, his death was announced to all the members present in the particular city or locality; and all convened for the funeral, assisting at the Requiem Mass and not dispersing until the body had been consigned to the grave. Within eight days after a Tertiary's demise, the members of the fraternity to which he had belonged, said the prescribed suffrages for the repose of his soul.

⁶³ *Ibid.*, note 18.

⁶⁴ *Ibid.*, p. 135, note 20.

⁶⁵ *Ibid.*, p. 136, note 21.

The principal precepts which safeguarded justice and peace were those which demanded the husband's consent for his wife's reception into the order; the paying of debts and taxes, indemnification of an injured neighbor, reconciliation with an offended neighbor, on the part of novices; the making of a will within three months after profession. Besides, the Rule had a general precept bidding all Tertiaries regularly to pay their taxes or tithes and to make good any tax arrears into which they might have fallen. There was a special demand for such a precept at the time, because "in those days many Christians, seduced by the Cathari and Waldensians, had refused to pay taxes to the legitimate rulers."⁶⁶ If any discussion arose among the Tertiaries or between Tertiaries and strangers, whatever the ministers decided should be done for the restoration of peace, had to be carried out; if necessary, the ministers had to seek the bishop's advice on the matter. If local authorities molested the Tertiaries in the enjoyment of their rights and privileges, the ministers were to take such measures as they deemed expedient, after consulting the bishop.⁶⁷

Then there were the far-reaching regulations forbidding Tertiaries to accept or carry deadly weapons against any man, or to take solemn oaths unless forced by necessity.⁶⁸ Some seem to regard this section of the primitive Rule, which exempted Tertiaries from military and civil service, as being primarily of a political character and directly intended to overthrow the feudal system, which had degenerated into arbitrary despotism. This does not seem to have been the case. The articles in question were inserted into the Rule of the Third Order to enable the members of that order to devote themselves wholly to the pursuit of Christian perfection. As members of a religious order, Tertiaries were subject to the ecclesiastical and not to the secular authorities and

⁶⁶ F. Callaey, *op. cit.*, p. 16.

⁶⁷ Cf. the writer's article, "Original Organization of the Third Order," *Third Order Forum*, X (1931), 93-94.

⁶⁸ G. J. Reinmann, *op. cit.*, pp. 177-185, has the text of the Capistrano Rule. The pertinent sections are as follows:

Arma mortalia contra quempiam non recipiant vel secum ferant. (VI, 3)

Omnes a juramentis solemnibus abstineant nisi necessitate cogente [in casibus a sommo pontifice exceptis in sua indulgentia videlicet pro pace, fide, calumnia et testimonio]. (VI, 4)

The brackets indicate the clause which was added later; the rest was contained already in the primitive Rule. Cf. Van den Borne, *op. cit.*, pp. 108-111.

tribunals; and like other religious, they were not to be forced to go to war or to hold public office. Thus Honorius III in the bull *Significatum Est* of December 16, 1221, assigns as sole reason for the exemption of Tertiaries from military service: "that they might devote all their time to this [the practice of penance], giving an indication of humility and penance in their attire."⁶⁹ It must be remembered too that by their exemption from military and civil service, Tertiaries were freed from obligations in these matters not only toward the feudal lords but also toward the magistrates of the Communes. For the rest, the rise of these very Communes and the political and economic revolution connected with it, had already begun to break up the feudal system, when the Third Order entered upon the scene.

Nevertheless, it is true that the Third Order contributed more perhaps than any other factor toward the overthrow of the feudal system and the emancipation of the serfs. These results, however, do not seem to have been directly intended; they were but the natural sequel of the Third Order's program of carrying out the Gospel counsels. The prohibition to take solemn oaths did away with the oath of fealty, which had hitherto been taken by the serfs to secure the protection of the lords, but gave to the latter the power of exploiting their subjects for selfish ends. The prohibition to carry arms put an end to the endless feudal quarrels in which the serfs had formerly been compelled to take part.

Two other regulations in the Capistrano Rule counteracted the feudal system and its abuses. The fact that Tertiaries were ordered to make a will within three months after their profession deprived the lords of the opportunity of seizing, as had been their wont, the goods of serfs dying intestate. And the article bade each member of a Tertiary fraternity to deposit a coin with the Almoner at the regular monthly meeting and thus built up a common fund,⁷⁰ gave to the Tertiaries a certain independence and strength of union; for, they were thus able to assist each other in case of sickness, death or want, and even to supply serfs with the money they needed to redeem themselves from heavy services or to buy their complete freedom.⁷¹ The liberated serfs, mutually aiding one another as members of the Third Order, were able to

⁶⁹ Van den Borne, *op. cit.*, 108.

⁷⁰ Cf. the Capistrano Rule, VII, 2, in Reinmann, *op. cit.*, p. 180.

⁷¹ Dubois, *op. cit.*, pp. 52-53, and 59-61.

ply their trades without dependence on others; and when those of the same trade formed unions, the so-called Guild system was gradually introduced, a system which proved to be a blessing to society for some three hundred years.

As was to be expected both the feudal lords and the civil magistrates fought hard to retain their power over the Tertiaries; but from the beginning the Church protected the latter in the enjoyment of their rights and privileges as religious. As early as 1221, when the liege-lords to whom they had been previously bound by an oath tried to force the Tertiaries of Faenza and several neighboring towns to take up arms, Pope Honorius III immediately interfered in their behalf. By the bull *Significatum Est* he commissioned the bishop of Rimini to defend the Tertiaries against the lords, saying: "The lords and authorities must be the enemies of all virtue if they constrain to military service men who have renounced all glory in this world, and aspire to nothing but to lead a Christian life, and to practice works of penance."⁷² Similarly Gregory IX, in the bull *Nimis Patenter* of May 26 or June 25, 1227, declared the Tertiaries to be exempt from military service.⁷³

The magistrates of cities also, unable to exact military service of Tertiaries, tried to compensate themselves by appointing them to public offices. But to hold a public office, one had to take an oath; and Tertiaries who appealed to their exemption from solemn oaths and consequently also from public office again found a champion in the Supreme Pontiff. Their contention was upheld by Gregory IX in the bull *Detestanda* of May 21, 1227.⁷⁴

In the same bull Gregory IX specified four cases of necessity in which Tertiaries might take a solemn oath; namely, when such an oath was necessary (1) to maintain peace, (2) to defend the Faith, (3) to refute a calumny, (4) to bear witness in court. A fifth case of necessity was added in the Rule of Nicholas IV, 1289: to authorize a contract of sale or donation.⁷⁵ The latter Rule likewise miti-

⁷² Callaey, *op. cit.*, p. 18; Martin, *op. cit.*, p. 92.

⁷³ Van den Borne, *op. cit.*, pp. 145-146, presents a list of forty papal bulls on the Third Order, issued between December 16, 1221 and July 15, 1297.

⁷⁴ Van den Borne, *op. cit.*, p. 110.

⁷⁵ An English translation of the Rule of Nicholas IV is given in *The Seraphic Manual* (New York: P. J. Kenedy, 1858), pp. 633-661. This Manual also contains English translations of Benedict XIII's bull of December 10, 1725, pp. 599-615, and four shorter grants of Pius IX, pp. 629-633.

gates the prohibition to carry arms, as follows: "The Brethren shall not bear deadly weapons, except in defense of the Roman Church, the faith of Christ, one's own country, or for another reason approved by their ministers."⁷⁶ When this change was made, however, the feudal system was already defunct.

Otherwise, the Third Order Rule promulgated by Nicholas IV in the bull *Supra Montem*, August 9, 1289, did not contain many or important alterations. This pope, the former Franciscan friar and minister general of the Order of Friars Minor, Jerome of Ascoli, merely gave to the primitive Rule a more orderly and legal arrangement and made more evident the Franciscan spirit embodied in it. The new Rule displaced all earlier editions, in which regulations of a local character had been added, and gave to all Tertiaries a uniform charter. In the course of the centuries that followed numerous popes issued statutes and constitutions interpreting the Rule and adjusting it to the needs of their times; but the Rule of 1289 remained almost intact until the year 1883, when Leo XIII completely revised it and adapted it to modern times.⁷⁷

IV. THE THIRD ORDER IN MODERN TIMES

On the occasion of the seventh centenary of the birth of St. Francis, on the 17th of September, 1882, Pope Leo XIII issued to the Catholic world the encyclical *Auspicato*, in which he laid special stress on the Third Order as a means of social reform. Since the Third Order was the principal means employed by St. Francis in reforming his own age, declared the great Pope, it can be made to serve the same purpose with like results in modern times which are so similar in many respects to those of St. Francis. In the most urgent manner possible he then urged the faithful everywhere to enroll themselves in the Third Order of St. Francis:

We have always devoted special attention to the Third Order of St. Francis; and now that by the great favor of God we have been called to the Supreme Pontificate and a favorable opportunity has presented itself, we do urge all Christians not to be behindhand in joining the ranks of this soldiery of Christ. . . . Would that all Christian peoples might flock to the school of the Third Order as eagerly and numerous as once they poured in from all sides in their ardent enthusiasm for Francis.⁷⁸

⁷⁶ Callaey, *op. cit.*, p. 26.

⁷⁷ *Ibid.*, pp. 24, 49, 53, 62.

⁷⁸ *Rome Hath Spoken*, pp. 18-19.

Realizing that many were kept from joining the Third Order because of certain precepts in the old Rule of 1289 which seemed too severe, and recognizing the need of adapting this Rule to modern conditions, Pope Leo XIII went a step farther and revised the Rule of the Third Order. This he did in the constitution *Misericors Dei Filius* which he gave to the Catholic world on May 20, 1883, only eight months after issuing the *Auspicato*, to which he referred once more in these words:

That excellent institution of the Blessed Father Francis [the Third Order] we earnestly recommended to the pious consideration of the faithful in our encyclical letter *Auspicato* of September 17, of the past year. We published the encyclical with the sole intent and purpose, that at our invitation as many as possible might be promptly led to aspire after the glory of Christian sanctity.⁷⁹

Then he goes on to tell how the revision came about. "Like one giving additional inducements to the entrants of a race," he says, "we determined to devote our attention to whatever might in any way hinder or retard this salutary course of sentiments." He soon discovered that the old Rule of Nicholas IV was "not in all things suited to modern times and customs." Tertiaries had been finding it necessary to ask for dispensations from "many points of the Rule," and these dispensations could not be granted "without detriment to general discipline." Besides, the extent of the indulgences granted by the Church to Tertiaries had become "rather uncertain."

Hence he appointed certain cardinals "to review carefully the original Rule of the Tertiaries and also to collect and examine all the indulgences and privileges of the order." In accordance with the report and advice of these cardinals, he then "reformed the old Rule and adapted it to modern modes of life by making some slight changes on certain heads," and he also "prescribed an entirely new list of indulgences for the order." But he is careful to add: "Let it not be thought, however, that thereby the nature of the order has been altered; for we wish it to remain altogether unchanged and intact." Then follow the text of the new Rule and the new list of indulgences and privileges.⁸⁰

Thus did Leo XIII launch a movement to restore the Third

⁷⁹ *Ibid.*, p. 21.

⁸⁰ *Ibid.*, pp. 22-30.

Order to its former place of prominence in Catholic life and action; and during the remainder of his long pontificate he never wearied of urging the propagation of the Third Order everywhere. Soon after publishing the encyclical *Auspicato*, on October 3, 1882, he made the following remarkable and emphatic utterance:

**Papal
Recommendations**

To labor for the spread of the Third Order of St. Francis is the same as to watch over the work of God and to complete the work of our Lord Jesus Christ.⁸¹

In the encyclical *Humanum Genus* of April 20, 1884 he reiterated the request "that the Third Order of St. Francis, whose discipline we a little while ago prudently mitigated, should be studiously promoted and sustained," and also "strengthened by a daily increase."⁸² He could not have been more explicit when he wrote under date of February 18, 1888:

We wish the Third Order would spread farther and farther, day by day. Let us propagate and propagate and propagate the Third Order. Let us take great pains to do so. Would that the Tertiaries were multiplied tenfold, twentyfold, yes, a hundred-thousandfold! Yes, we wish that all faithful followers of Christ would become Tertiaries!⁸³

All of Leo XIII's successors, Pius X, Benedict XV, Pius XI, have likewise expressed it as their wish in the most emphatic and unmistakable terms that the Third Order be diffused among the faithful everywhere. Their utterances fall short only of a command; and a command they would not and could not give, because membership in the Third Order, as in other religious orders, is a matter of supererogation. The rich young man of the Gospel, who had kept the commandments from his youth and inquired of the Savior what was still wanting to him, was not constrained but invited to follow the Divine Master: "If thou *wilt* be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."⁸⁴ Thus also Pope Pius

**All But
a Command**

⁸¹ *First National Third Order Convention, U. S. A.*, p. 614; *Third Order Forum*, XI (1923), 118.

⁸² *The Great Encyclical Letters of Pope Leo XIII*, p. 103.

⁸³ In a letter to the provincial of the Capuchins in Lombardy. Cf. *National Convention*, p. 619; *Third Order Forum*, XI (1932), 91.

⁸⁴ Mt. xix. 21.

XI, on September 15, 1925, said to a group of 1,650 Holy Year pilgrims from Milan, of whom 650 were Tertiaries:

We would like to say here for those who are not yet Tertiaries: Become Tertiaries! While of course that is not necessary in the strict sense of the word, it is necessary in as far as the spirit of the Third Order is the spirit not only of St. Francis but also of Jesus Christ, and all of us must have that.⁸⁵

The question now arises: Have the wishes of Leo XIII and his successors for the propagation of the Third Order throughout Christendom been realized? To a certain extent the invitations of the Holy See have indeed been heeded; and since the revision of its Rule by Leo XIII, the Third Order has made considerable gains in membership throughout the world. Ten years after he had adapted the Third Order to changed modern conditions, Leo XIII celebrated the silver jubilee of his episcopal consecration; and on that occasion representative Tertiaries from all parts of the globe convened in Rome to felicitate the Holy Father in the name of those who had heeded his call and enrolled themselves in the Third Order. To these Tertiary delegates Leo XIII said in a solemn audience on April 12, 1893:

**Reaction to
the Papal
Letters**

Dear children, our heart is flooded with sweet memories and high expectations as we receive the homage and congratulations of the Third Order of St. Francis, which, at the invitation of the minister general of the Friars Minor, has sent deputies from every nation of the globe to increase the joy of our episcopal jubilee.

After avowing his personal devotion to St. Francis and pointing with pride to his membership in the Third Order, he continued:

But what we prize most is the fact that subsequently God made it possible for us by our apostolic authority to instil new life and vigor into the order. All these memories fill our heart with great joy.

He then referred to the nature of the Third Order, to its efficacy as a means of social reform, to his efforts in behalf of the Third Order's growth, and added an expression of his satisfaction and gratitude:

God has richly blessed our endeavors; and greatly do we rejoice that

⁸⁵ Cf. the writer's articles, "Pope Pius XI and the Third Order," *Franciscan Herald*, XVII (1929), 509; "For the Jubilee of Our Holy Father Pius XI," *Third Order Forum*, VIII (1929), 115.

now we are able to offer Him the rich harvest of fruits which in these last ten years have matured everywhere.⁸⁶

Five years later, Leo XIII observed his silver jubilee as a Tertiary, and the occasion afforded him another opportunity to review the continued progress of the Third Order. In a letter to the Minister General of the Order of Friars Minor, dated June 21, 1897, he wrote:

We could not but rejoice exceedingly when on the twenty-fifth anniversary of our enrolment in the Third Order we received congratulations and tokens of homage from Tertiaries everywhere. These make it evident how greatly the number of those following in the footsteps of the seraphic Father has been augmented everywhere, and how earnest is their endeavor to become like their most holy founder.⁸⁷

Some idea of the expansion of the Third Order during and after the reign of Leo XIII is conveyed by the following figures, which, however, represent only a fraction of the total number of Tertiaries. The number of Tertiaries of the Capuchin obedience throughout the world increased from 314,780 in 1888 to 989,548 in 1920, and the number of fraternities from 230 to 5,116.⁸⁸

The total number of Tertiaries in the world in 1922 was upwards of 2,726,575; and a decade later it was estimated that there were 3,250,000 Tertiaries.⁸⁹ Today the membership of the Third Order has certainly passed the three and one half million mark.⁹⁰

Considerable as has been the progress made by the Third Order during the past half century or more, it is equally true that the Third Order has not till now attained that degree of worldwide influence visioned by Pope Leo XIII. One of the main reasons for this lies in the fact that the Third Order still embraces in its ranks only a small percentage of the faithful. According to a careful study of statistics which appeared some years ago in *Het Schild*, a Dutch Catholic monthly, there were then 351,839,665 Catholics in the world.⁹¹ Even with 3,500,000 members, therefore, the Third Order counts less than the hundredth part of the world's Catholics. Only one out of every hundred Catholics is a Tertiary!

⁸⁶ *First National Third Order Convention, U. S. A.*, pp. 620-622; *Third Order Forum*, XI (1932), 114.

⁸⁷ *First National Third Order Convention, U. S. A.*, p. 623; *Third Order Forum*, XI, 114.

⁸⁸ Callaey, *op. cit.*, p. 78; *Third Order Forum*, XI, 115.

⁸⁹ *Third Order Forum*, XI, 115.

⁹⁰ *Ibid.*, XIV (1935), 358.

⁹¹ *Ibid.*, XI, 117.

Pope Leo XIII himself was not entirely satisfied with the response accorded his repeated urgent appeals in behalf of the spread of the Third Order. Thus he wrote to the Minister General of the Friars Minor on November 25, 1898:

Certainly our endeavors would show greater results, if only we had more preachers and industrious workers at our disposal, men who would work with might and main to spread the Third Order, to explain its nature and to throw light on its mild duties and promised blessings. This they should do by preaching, by writing, at public gatherings, by every means that can serve the purpose.⁹²

To be that power for good in human society which the popes have expected it to be, however, the Third Order must be, not only widely propagated, but also efficiently organized. Only when the Third Order is properly organized can it serve as an effective means of Catholic leadership toward social progress. And the Third Order will be fully organized only when the number of isolated Tertiaries has been reduced to a minimum, when every Tertiary, if at all possible, is a member of a regularly established fraternity, when every fraternity belongs to a Tertiary province, when the several provinces in the single countries form national organizations, and when the various national organizations are united in one great international body. Organization includes also interfraternal, regional, provincial, national, international congresses and co-operation.

Great strides have been made in perfecting the organization of the Third Order, but much still remains to be accomplished. As early as April 12, 1893, when Tertiary representatives from all parts of the world congratulated Pope Leo XIII on his episcopal jubilee, he said to them: "You should find means and ways of uniting all the powers of the whole order into one mighty union of action."⁹³ The same year and the following, Tertiary congresses were held in several cities of Europe; and Pope Leo took a lively and watchful interest in these gatherings and their proceedings. Writing to Léon Harmel on April 1, 1895, he declared:

With the greatest joy we hailed the news of the happy results of the last two gatherings at Paray-le-Monial and Novara. It remains that the one to be held at Assisi may turn out to be still more splendid.⁹⁴

⁹² *First National Third Order Convention, U. S. A.*, p. 625; *Third Order Forum*, XI, 115.

⁹³ *First National Convention, U. S. A.*, p. 621; *Third Order Forum*, XI, 140.

⁹⁴ *First National Convention, U. S. A.*, p. 622; *Third Order Forum*, XI, 140.

The great international Tertiary congress held in Rome during the jubilee year of 1900 was convoked by Pope Leo XIII himself and by him directed through a special cardinal legate. Besides the brief *In Tertium Franciscarium*,⁹⁵ which Pope Leo addressed to the assembled delegates and in which he asks the members of the First Order of St. Francis to take care that the same manner of action and life be observed by Tertiaries everywhere, he wrote a letter to the congress through the Secretary of State, Cardinal Rampolla. The latter contains the following significant utterance:

Since experience teaches that public congresses are a powerful and excellent means to increase the membership of the order and to make the benefits of the order better known, the Holy Father has with much joy of soul taken notice of the international congress being held in the Eternal City during this jubilee year. He ardently wishes that this solemn gathering may attain its noble purpose and enjoy the happiest results.⁹⁶

Pope Pius X, in his letter, *Tertium Franciscarium*, lays down special rules which are to govern Tertiary congresses,⁹⁷ and repeats what he wrote three years previously to the Tertiaries of Rome, December 17, 1909:

While it is a matter of experience that united efforts are more effectual than singlehanded attempts, it is well to observe how busily the enemies of Catholicism are uniting to carry out their nefarious schemes. To oppose them properly all loyal Catholics ought to join forces, especially the members of the order of St. Francis, to give the example of Christian thought and life themselves and to promote and defend Christian faith and morals in others.⁹⁸

In the United States the first attempt to bring the Tertiaries of the country together in a national congress was made in 1911, and another attempt was made in 1913. But the first definite step toward organization was taken when the Tertiary fraternities under the spiritual direction of the Franciscan Province of the Sacred Heart, then of St. Louis and now of Chicago, were united in a Tertiary province at a special conference held at Teutopolis, Illinois, November 28 and 29, 1917.

The year 1921, inasmuch as it marked the seventh centenary of

⁹⁵ Stein, *op. cit.*, pp. 103-105.

⁹⁶ *First National Convention, U. S. A.*, p. 626; *Third Order Forum*, XI, 140-141.

⁹⁷ *Rome Hath Spoken*, pp. 36-37.

⁹⁸ *Ibid.*, pp. 32-33.

the founding of the Third Order, was considered opportune for a national congress of the Third Order in the United States. To prepare the way for such a congress, six friars, representing all of the American provinces of the First Order of St. Francis except two, met in Cleveland, February 19, 1919. This meeting advocated not only a national congress but also a permanent national organization, and elected a General Directive Board; and the secretary of the meeting was commissioned to draw up a list of the Tertiary fraternities in the country with the number of members for each. This census was the first of its kind to be taken up in the United States.

The First National Tertiary Congress was duly held in Chicago, October 2-4, 1921, and proved to be a signal success. A plan was worked out according to which the national organization of the Third Order was to consist of Tertiary provinces coinciding with, and subject to, the various provinces of the First Order and Third Order Regular. There was to be a National Directive Board comprising the several Ministers Provincial and a National Executive Board including one friar from each of the three branches of the First Order and from the Third Order Regular, and also three consultants of whom one should be a Tertiary priest and the other two Tertiary laymen.⁹⁹

A year after the First National Congress, the constitution which had been prepared for the national organization was approved by the ministers provincial of the country, when they convened at St. Bonaventure's College and Seminary, St. Bonaventure, N. Y., October 25, 1922. In the same year the second Tertiary province was organized and asked for admission as a province into the national organization; it comprised the fraternities under the jurisdiction of the Capuchin Province of St. Joseph, Detroit. After that other provinces gradually fell in line.

The development of the national Third Order organization is told in an engaging manner in a "Chronicle of Progress," the first part of a work which will be published presently and contain the reports of the second and third national congresses.¹⁰⁰

⁹⁹ The proceedings of the First National Congress were edited by Father Hilarion Duerk, O.F.M., in an excellent volume of 1,008 pages, *First National Third Order Convention, U. S. A.*, Chicago, 1922. It is no mere ephemeral report but a valuable reference work.

¹⁰⁰ In addition to the "Chronicle" and the proceedings of the second and third national congresses, this work will contain a comprehensive bibliography of Franciscana in English, an up-to-date directory of affiliated Third Order

To many this chronicle will be a surprise and revelation. After recounting the results achieved by the First National Congress, it offers the following summary and reflection:

It has been seen that the national organization became a reality and that this was gradually followed by provincial organization. The Third Order was thus given a status it never before enjoyed in this country. Its potentiality for good, that it can still bring to bear the beneficent influence it exerted during the first two hundred years of its existence, has again become apparent. Through the Chicago congress the favorable attention of bishops and priests the country over was attracted to it and the hopes of the Sovereign Pontiffs—of Leo XIII, Pius X, Benedict XV, Pius XI—have been realized in a few short years as they were not realized in all the years that elapsed from the time Pope Leo XIII issued his encyclical *Auspicato* in 1882, until thirty-nine years later, when Pope Benedict XV published *Sacra Propediem* to remind the world of the seventh centenary of Franciscanism. The results of the Chicago congress, in short, included the laying of the groundwork of further progressive work. It supplied the foundation upon which a great structure has since been built.¹⁰¹

The second national congress of the Third Order in the United States was held in New York in 1926, the year in which the seventh centenary of the death of St. Francis was commemorated.

Besides serving as a further stimulant to provincial organization, it intensified interest in the Third Order particularly among the members of the hierarchy and clergy, and paid special attention to the question of propagating the Third Order among the young, recommending that Tertiary fraternities be erected in Catholic educational institutions and that juvenile sections be established in existing fraternities.

The third national congress, which took place in San Francisco in 1931, had for its theme the relation of the Third Order to Catholic Action. Since the problems of organization and propagation of the Third Order had been discussed in the previous congresses, it was believed that the time was ripe to go a step farther and consider the application of the Third Order to modern life.

fraternities, and a reprint of the papal encyclicals referring to the Third Order from Leo XIII to Pius XI. The title is to be: *Survey of a Decade (1921-1926-1931) of the Third Order of St. Francis in the United States*. It has been prepared and edited by Fr. Maximus Poppy, O.F.M., National Secretary, and Paul R. Martin, A.M., National Consultor. The B. Herder Book Co. of St. Louis is the publisher. The writer wishes to acknowledge his indebtedness to the National Secretary for permitting him to see the proofs of the work before publication. Cf. also *Third Order Forum*, XIV (1935), 352-354.

¹⁰¹ Chapter VI of "Chronicle of Progress," *Survey of a Decade*.

Accordingly the congress endeavored to point out how the questions of the day can be solved and how our social evils can be remedied by the Third Order of St. Francis.

In the same year in which the San Francisco congress was held, the National Secretary was able to publish a directory, which listed 791 fraternities in the United States, including 118 isolated fraternities, that is, fraternities not affiliated with any of the twenty-three provinces and commissariats of the First Order and Third Order Regular in the country.¹⁰²

A new and simplified directory will appear in the *Survey of a Decade*, mentioned above. The comparative statistics in the recapitulation contain some very interesting and illuminating facts

regarding the Third Order in the United States. Thus
The New we learn that the number of fraternities on record
Tertiary in the United States increased from 390 in 1921 to
Directory 791 in 1931 and 975 in 1935. With 220 or 27% of
 the fraternities not reporting their number of members in 1931 and 171 or 17% in 1935, the total membership was augmented from 75,716 in 1921 to 82,286 in 1931, and 93,961 in 1935. The cities or towns in which there were Tertiary fraternities numbered 267 in 1921, 490 in 1931, and 621 in 1935.

It is evident, therefore, that organization renders the Third Order more efficacious as a means of social reform, not only directly by infusing new life and vigor into the order such as it is, but also indirectly by increasing its membership in no small degree. Although the Third Order in the United States has made considerable progress in organization and enjoyed a happy increase in membership during the past decade and half, we cannot rest satisfied with the results thus far achieved; for the Third Order is still far from being as fully organized and as widely propagated as it should be in this country.

Of the 25,000,000 Catholics or more in the United States, only about 94,000 are Tertiaries; in other words, only one in every 266 Catholics of the United States is a member of the Third Order. In view of the fact that every one of the popes of the past half century has repeatedly expressed the wish that all good Catholics join the Third Order, the caution of "quality rather than quantity" will not serve the cause of the Third Order if it stifles

¹⁰² *National Directory of the Third Order of St. Francis* (Chicago: Office of the Secretary, 1931), pp. 27-34, and 171.

¹⁰³ *Op. cit.*, pp. v-lix. Cf. also *Franciscan Herald*, XXIV (1935), 431.

any effort to gain new members. Contrariwise, every effort should be made to enlist as many new recruits as possible; and then that spiritual training must be given to them which will make them Tertiaries of quality.

V. HINDRANCES TO TERTIARY PROGRESS

Besides insufficient propagation and inadequate organization, there have been other factors which prevented the Third Order from exerting to the full extent its reforming powers; and since these still prevail to a great extent, it will be well to call attention to them frankly and clearly. Once the physician has diagnosed an infirmity and discovered its causes, he does not find it so difficult to apply the proper remedy. The causes (in addition to lack of propagation and organization) which we shall list as being responsible for the failure of the Third Order to be as effective a remedy for our modern social ills as the Holy See expected it to be, are either indirect, inasmuch as they retarded the growth of the Third Order in membership, or direct, inasmuch as they weakened the influence and activity of the order, or (like the lack of organization) both direct and indirect. They are:

1. *Failure to understand the true nature and purpose of the Third Order.* This has been one of the main factors that have kept many out of its ranks; and it is for this reason that we have taken special pains to show that the Third Order is a genuine religious order, albeit in a wide sense. We wish to add merely that such lack of understanding has been a regrettable drawback not only outside the Third Order but also among Tertiaries themselves, and even among members of the First Order of St. Francis. Not infrequently the writer has himself found that friars regarded the Third Order as no more or little more than a pious union, a sort of prayer society to which the Holy See has granted numerous indulgences. If the Third Order is to be what the popes have desired it to be, we may not hesitate in insisting on its nature as a religious order. Good Catholics are hungering after genuine spirituality, though sometimes they may not realize it themselves. Those who are afraid to join "a religious order," to strive after the ideal of "Christian perfection," to make it their aim to be "everyday Catholics" and not merely "Sunday Catholics," can be gradually introduced to the life and program of a Tertiary during the novitiate year.

2. *Lack of individual and corporate activity on the part of Tertiaries.* There are Tertiaries who seem to think that their sole duty consists in reforming their own individual conduct, forgetting that the practice of virtue on the part of a person living in the world necessarily implies active work for the good of his neighbor. Such false views have gained weight and ground by misinterpretations of Pius X's *Tertium Franciscanum*, which treats of the individual and corporate activity of Tertiaries. Since we have devoted considerable space to an explanation of this papal letter and the relation of the Third Order to social work, we need say no more on this subject.

3. *Lack of publicity and propaganda for the Third Order.* If one compares the strenuous efforts, put forth by the powers of evil to advertise their pernicious doctrines and practices, with the attempts of Tertiaries and friars to propagate the Third Order, the latter do seem feeble and half-hearted. In his encyclical *Caritate Christi Compulsi* of May 3, 1932, Pope Pius XI wrote:

Atheism has already spread through large masses of the people: well organized, it works its way even into the common schools; it appears in theaters; in order to spread, it makes use of its own cinema films, of the gramophone and the radio; with its own printing presses it prints booklets in every language; it promotes special exhibitions and public parades; it has formed its own political parties and its own economic and military systems. This organized and militant atheism works untiringly by means of its agitators, with conferences and projections, with every means of propaganda, secret and open, among all classes, in every street, in every hall; it secures for this nefarious activity the moral support of its own universities, and holds fast the unwary with the mighty bonds of its organizing power. At the sight of so much activity placed at the service of so wicked a cause, there comes spontaneously to our mind and to our lips the mournful lament of Christ: "The children of this world are wiser in their generation than the children of light."¹⁰⁴

Many of the means of propaganda here enumerated could just as well be employed by Tertiaries and friars in making known the Third Order and increasing its membership. To a number of Tertiaries who assisted at a holy Mass celebrated by himself, Pope Leo XIII said, October 24, 1897:

¹⁰⁴ *The Sacred Heart and World Distress* (Washington, D. C.: National Catholic Welfare Conference, 1932), p. 7. Though this encyclical does not expressly make mention of the Third Order, it stresses that which characterizes the Third Order Rule, prayer and penance; and on p. 19 there is an exquisite passage on St. Francis as "one of the greatest penitents" and at the same time the author of "one of the most pleasing and joyous songs ever heard in this vale of tears."

Speak with ardent zeal to the people! Let no means untried to turn them away from the ways of the world and to make them cling to God through the Third Order of St. Francis, in which they will find purity of faith, modesty of manners, peace and salvation.¹⁰⁵

And the following year, November 25, 1898, the venerable Pontiff, writing to the Minister General of the Friars Minor, regretted the fact that not more preachers and industrious workers sought with might and main to spread the Third Order "by preaching, by writing, at public gatherings, by every means that can serve the purpose."¹⁰⁶ The dissemination of Third Order literature, including books, pamphlets and periodicals, should be recommended in a special manner to Third Order fraternities. From the *Survey of a Decade* it will be apparent that not many years ago there was practically no English literature on the Third Order and that much has been accomplished in this field during a brief period; but vast opportunities for exploiting this means of propaganda still remain. It is encouraging to learn that one of the consultors of the National Executive Board has recently assumed the duties of a Public Relations Counsel and is making it his special task to transmit Third Order news to the Catholic press of the country.

4. *Lack of interest and leadership on the part of the First Order.* The success of any movement depends in great measure on the interest and enthusiasm of its leaders; and since the Holy See has committed the spiritual direction of the Third Order to the First Order and the Third Order Regular, Tertiaries have a right to look to the friars for leadership, though that does not excuse Tertiaries and especially the officers of fraternities from initiative and leadership in Third Order activities.

When Pope Leo XIII, on November 25, 1898, wrote to the Minister General of the Friars Minor that the Third Order should be propagated "by every means that can serve the purpose" he added: "It behooves those above all from whose bosom that salutary institution has come forth, to work for its conservation and propagation."¹⁰⁷ Also in the brief *In Tertium Franciscalum* of September 21, 1900, the venerable Pontiff asked the members of the First Order, not only to spread the Third Order, but also to

¹⁰⁵ *National Convention*, p. 624; *Third Order Forum*, XI, 92.

¹⁰⁶ *National Convention*, p. 625; *Third Order Forum*, XI, 115.

¹⁰⁷ *Ibid.*

be convinced of its efficacy, to keep its Rule unchanged, and to promote union of life and action among Tertiaries.¹⁰⁸

These admonitions apply not only to those friars who hold some position of trust pertaining to the Third Order, namely superiors and directors, but also the other friars; they too should take an active interest in the Third Order. In particular, it is desirable that those who are in charge of parishes where another friar is the appointed spiritual director of the Third Order, be convinced that the latter is the most important society in the parish, and, far from holding themselves aloof from the Tertiary fraternity, promote it as much as lies in their power.

5. *Apathy of the hierarchy.* In voicing their wishes for the spread of the Third Order, the Supreme Pontiffs have addressed themselves especially to the bishops of the Catholic world. Thus Pius XI, in his encyclical *Rite Expiatis* of April 30, 1926, wrote:

The earnest wishes which our predecessors Leo XIII, in the encyclical *Auspicato*, and Benedict XV, in *Sacra Propediem*, signified to the bishops of the Catholic world, we too hope to see realized, Venerable Brothers, with the pastoral co-operation of you all, namely, that you will promote the Third Order of St. Francis in every way, teaching your flock, either personally or through competent preachers, what is the purpose of this order of men and women in the world, how highly it is to be esteemed, how easy it is to enter the order and observe its holy rules, what a wealth of indulgences and privileges the Tertiaries enjoy, and what a blessing the Third Order is to the individual and the community.¹⁰⁹

In June, 1881, even before he issued the *Auspicato*, Leo XIII wrote to the Minister General of the Friars Minor and his council:

Very soon we shall recommend the Third Order to all the bishops of the world, asking them to erect it in every parish. Your task, however, brethren of the First Order, it is to assist them in their work.¹¹⁰

The latter remark seems to offer an explanation why some bishops have not given more attention to the propagation of the Third Order in their dioceses; for, when they are approached by the friars on this matter, as they were, for instance, on the occasion of the first national congress in this country, they are ready to give the Third Order their wholehearted support. The "Chronicle of Progress" in the *Survey of a Decade* comments on this question as follows:

¹⁰⁸ Stein, *op. cit.*, pp. 103-105.

¹⁰⁹ *Rome Hath Spoken*, pp. 68-69.

¹¹⁰ *National Convention*, p. 613; *Third Order Forum*, XI, 140.

Far from being critical of what may have seemed episcopal apathy in regard to the order so near to the heart of the Popes, the Chronicler is filled with optimism for the future as he notes the encouraging signs of present interest in the Third Order, an interest which both hierarchy and clergy are displaying to a marked degree.

It is estimated that one-third, perhaps one-half, of the bishops in the United States are themselves members of the Third Order; and Bishop Busch of St. Cloud, Minnesota, has even suggested the canonical erection of a special Third Order fraternity for the bishops of the country.¹¹¹

6. *Aloofness of the non-Franciscan clergy, diocesan and religious.* Some priests seem to regard the Third Order as something belonging wholly to the Franciscans or to Franciscan parishes; and yet the popes have plainly indicated it as their wish that Tertiary fraternities be established also in non-Franciscan parishes. In the brief *In Tertium Franciscanum* Pope Leo XIII expressed the fond hope that the bishops of the various dioceses throughout Christendom would support with their authority the endeavors put forth to spread, safeguard and organize the Third Order, and would recommend the Third Order especially to their clergy, so that the faithful might learn from their pastors to prize the order.¹¹²

And Pius X, in his letter *Tertium Franciscanum*, pointed out that, although the Third Order is subject to the spiritual jurisdiction of the First Order, diocesan priests could and should also become directors of Tertiary fraternities in their own parishes:

Nothing seems more advisable, if we wish to see the Third Order survive, than that fraternities of the order be established not only at convents of the First Order, but also at other churches, especially parish churches, giving the directorship on the advice of the bishops, to the parish clergy, unless the location suggest otherwise; saving of course always the right and duty of the prelates of the First Order. This policy is not at all opposed to the nature of the Third Order. On the contrary, it is very much in accordance with it. For everybody can see that in this way members will be of all the greater help to the pastors in promoting the salvation of souls.¹¹³

Diocesan priests need not, it is true, become Tertiaries themselves to be directors of Tertiary fraternities; still the Holy See

¹¹¹ In the meeting of priests and directors at the Second National Congress, of which the proceedings will be given in the *Survey of a Decade*.

¹¹² Stein, *op. cit.*, pp. 103-105.

¹¹³ *Rome Hath Spoken*, p. 35.

has also invited them to join the ranks of the Third Order. It is incorrect to style the Third Order a lay order; for, it is intended for the clergy as well as the laity. In the United States a number of priests' fraternities have been established; thus a fraternity for priests was founded in Detroit, February 21, 1922, in St. Louis, January 8, 1924, in Milwaukee, April 23, 1925.¹¹⁴

It is desirable that the members of the diocesan clergy enrol themselves in the Third Order while they are still seminarians—that is what Leo XIII wrote to the bishops of the world in his brief *In Tertium Franciscanum*; in fact, there should be a Third Order fraternity in every diocesan seminary in the country, large and small. Such fraternities have been erected in some of the larger seminaries like St. Joseph Seminary, Dunwoodie, N. Y., Sacred Heart Seminary, Detroit, St. Francis Seminary, Milwaukee, St. Patrick's Seminary, Menlo Park, California, St. Paul Seminary, St. Paul, Minnesota, and in one of the smaller seminaries, St. Mary's, La Porte, Texas. These are all in the care of non-Franciscan priests. There are, of course, Tertiary fraternities also in those diocesan seminaries which are conducted by the friars.¹¹⁵

The recapitulation of the latest national directory of the Third Order reveals some very encouraging facts regarding the participation of the diocesan and non-Franciscan religious clergy in the Third Order's expansion. Of the 995 fraternities listed, 306 or 31% have Franciscan spiritual directors as against 284 or 35% in 1931 and 224 or 64% in 1921; and the spiritual directorship of no less than 689 fraternities or 69% is now in the hands of the diocesan clergy or other religious, while in 1931 the fraternities directed by non-Franciscan priests numbered 465 or 65%, and in 1921, 146 or 36%. There are now Tertiary fraternities in 8 diocesan major seminaries, 13 various minor seminaries, and 22 cathedral churches; and the Third Order is represented in 99 of the 108 dioceses of the United States as well as the vicariate of Hawaii.¹¹⁶

7. *Fear of being partial to the Franciscans.* The number of prominent Catholics who abstain from promoting the Third Order

¹¹⁴ *Survey of a Decade*, Chronicle of Progress, and Priests' and Seminarians' Meeting at the Second National Congress.

¹¹⁵ *Ibid.*, Chronicle of Progress.

¹¹⁶ *Ibid.*, p. lix.

of St. Francis openly on the plea that they would be showing partiality to the Franciscans seems to be quite large in this country. The writer, for instance, once submitted an article on the Third Order to a Catholic magazine of a general nature and received from the editor the following reply:

We are sorry we cannot accept your contribution due to the fact that the subject is so limited. It deals explicitly with your Third Order thereby giving stress to one Order in particular to the exclusion of all others.

But the Third Order of St. Francis is not just "our Third Order"; it is not a sort of annex or foraging wing of the First Order.¹¹⁷ The Third Order is peculiarly the property of the Church universal; it is an independent, world-wide religious order for all Catholics living in the world who wish to devote themselves to the pursuit of Christian perfection. To the Regulars of the First and Third Order has been committed by the Holy See merely the spiritual government of the Third Order. Other Third Orders, it is true, are limited for the most part to the churches which are in charge of the respective First Orders; but the Third Order of St. Francis has been singled out by the popes time and again and recommended to the whole Catholic world. Thus Pope Benedict XV, in his encyclical *Sacra Propediem*, wrote:

We desire to gather the concerted efforts of all children of Christian peace, but especially of the Tertiaries [i. e. the Franciscan Tertiaries], whose influence in restoring harmony of sentiments will be something wonderful, once their number and their enterprise have generally increased. It is desirable, therefore, that every town and village and hamlet should have many members of the order—not indeed slack members, content with the mere name of Tertiaries, but active and eager for their own and their neighbor's salvation.¹¹⁸

Those, therefore, who refuse to promote the Third Order of St. Francis on the ground that they do not wish to be partial, are trying to be more impartial than the Father of all Christendom himself.

8. *Multiplicity of Catholic societies.* We hear it said that there are so many Catholic societies, even in one and the same

¹¹⁷ Fr. William, *Franciscan Tertiaries* (New York: Benziger Brothers, 1913), p. 4. A new edition of this work by Fr. Paul has appeared recently, the publishers being the Franciscan Friary, Olton, Birmingham. Cf. *Third Order Forum*, XIII (1934), 262.

¹¹⁸ *Rome Hath Spoken*, p. 42. Cf. also J. Toth, "Objections to the Third Order Answered," *National Third Order Convention*, pp. 634-657.

parish; and when one is a member of several societies already, why should there be any need of joining the Third Order? Is not one as good as the other? That there is a superfluity of societies in some parishes, we readily grant; but that does not in the least render the Third Order superfluous. The Third Order is not just another Catholic society; it is not merely a pious union or confraternity or sodality—it is a religious order for those living in the world. Again we see the need of insisting on the true nature of the Third Order.

The efforts that are being put forth in this country to promote the Sodality of the Blessed Virgin among young and old are certainly commendable; but it is a great mistake to regard the Sodality—as one of its most prominent promoters seems to regard it—as an adequate substitute for the Third Order, as “an ideal organization for every group within the parish . . . perfectly suited to the needs of a modern parish either in the city or the country” with a program that is “sufficiently adaptable to meet the needs and desires of widely diversified groups” and embraces “the very essence of personal holiness and active Catholicity.”¹¹⁹

Pope Leo XIII certainly did not believe that membership in a sodality or confraternity excused anyone from joining the Third Order. On February 5, 1882, he urged the members of St. Peter's Young Men's Society in Rome to make a pilgrimage to the tomb of St. Francis on the occasion of the seven-hundredth anniversary of the saint's birth and to join the Third Order. All without exception, we are told, fulfilled the pope's request. Again on December 1 of the same year, speaking to the members of various ladies' societies in Rome, he said:

We earnestly wish that all here present, of whatever age or condition they may be, would enrol in the Third Order of St. Francis, instituted for persons of both sexes. . . . The scope of the Third Order is, briefly, to keep society untainted by the corruption of the world by sanctifying the ordinary and even the most trifling actions in the spirit of Jesus Christ.¹²⁰

Benedict XV, in *Sacra Propediem*, likewise invited all Catholic societies to join the ranks of the Third Order:

Why should not the numerous and various associations of young people, of workmen, of women, existing everywhere throughout the Catholic

¹¹⁹ Cf. the writer's article, "The Third Order and Parish Societies," *Third Order Forum*, XI (1932), 21.

¹²⁰ *National Third Order Convention*, p. 615; *Third Order Forum*, XI (1932), 137.

world, join the Third Order, and inspired with St. Francis zeal for peace and charity devote themselves persistently to the glory of Christ and the prosperity of the Church?¹²¹

If there is any ideal parish society, it is the Third Order of St. Francis, in which the various other parish societies can meet on common ground and form a union of forces. Wrote Professor Hettinger:

The Third Order will bring together the hosts of Catholics who are now left to battle for themselves, into a firmly united and well organized army in which every individual will have the benefit of a definite plan and common direction, discipline and encouragement. . . . In union with the Third Order and the ecclesiastical organization of dioceses, deaneries and parishes, Catholic societies will be saved from error and will possess an inexhaustible source of constantly renewed life and vigor.¹²²

9. *Insufficient training of novices and professed members.* Another important reason why the Third Order has hitherto failed in great measure to achieve the results expected of it, is the fact that Tertiaries, especially the novices, have not received the proper instruction on the letter and spirit of their Rule. Fortunately the practice of devoting special monthly (or even weekly) classes to the training of novices is now growing more widespread. Exemplary fraternities very wisely demand that the novice attend such a course before he is admitted to profession. A novice thus trained and disciplined will be, as a rule, a good professed member.

The training begun in the novitiate, however, is only elementary; it must be continued after profession in the monthly conferences. And unless Tertiaries attend their monthly meetings regularly, the fraternity will not flourish. A step in the right direction has been taken by those fraternities which have adopted the faithful attendance at the monthly meetings as a criterion of active membership. A record is kept of the attendance; and if anyone is absent for a certain number of meetings without excuse, his name is eliminated from the list of the fraternity's active members. That is the kind of discipline which will make the Third Order, as Leo XIII called it, "a soldiery of Christ." For, a fraternity, well instructed and well disciplined, will observe the Rule of the Third Order exactly; it will be imbued with the spirit

¹²¹ *Rome Hath Spoken*, p. 42.

¹²² *Third Order Forum*, XI (1932), 23. Cf. also the remarkable statements of Maeder, Fr. Nazarius Sasse, Rev. Francis Kirchesch, Bishop Elias dalla Costa, and Bishop Keppler, *ibid.*, pp. 21-22.

of the order; and by good example it will exercise a wholesome influence on the whole community in which it is established.

Thus will be carried out the admonition which Pope Leo XIII gave to a group of Tertiaries on April 12, 1893:

If each and every Tertiary, according to his condition and state of life, will strive in the spirit of his order to edify others, the influence of the order will be great and effective. For, you well know that the more eloquent and fruitful preaching of the seraphic Father was that of his holy example. May he himself, now in Heaven, kindly pray that his Third Order day by day may flourish more and more and diffuse on all sides the good odor of Christian virtues! ¹²³

A similar exhortation appeared in the brief *In Tertium Franciscanum*, in which Leo XIII again emphasized the importance of acquiring the spirit of the Third Order and edifying others:

All should make every effort to express in their lives the spirit of the order they have joined. That spirit consists in observing ever more exactly the commandments governing Christian life, conquering every inordinate desire for the passing things of earth, cultivating piety ever more sedulously, being shining lights to others by the example of modesty and all virtue. ¹²⁴

10. *Unsatisfactory direction of fraternities.* Another drawback has been the manner in which some spiritual directors have directed the Third Order fraternities and the monthly meetings. Although the spiritual director is a leader and superior of the fraternity committed to his care, he may not usurp the duties of the officers of the fraternity; he may not, as has been done in some instances, govern the fraternity according to his own will and caprice, uniting in his person all the offices, the prefect's, the secretary's, the treasurer's. On the other hand, the director can hardly be called a good guide and leader, if he believes that the Third Order is only of secondary importance and has no claim on his time and care, if he thinks it can get along without much attention on his part, if he hurries through the monthly meeting as quickly as possible and then forgets about the Third Order until the next meeting.

A good spiritual director will not regard his duties lightly; he will devote some time to serious thought and preparation before every meeting; he will personally instruct the novices or see to it that they are properly instructed by the master of novices; he will

¹²³ *National Third Order Convention*, p. 622; *Third Order Forum*, XI, 138.

¹²⁴ Stein, *op. cit.*, pp. 103-105.

give a worthwhile conference to the assembled Tertiaries. If he follows a definite plan in his discourses and keeps a record of the subjects he has treated, he will be spared waste of time and effort. *Third Order Forum* will supply him with series of conferences, carefully worked out; and more, it will enable him to learn more and more about the Third Order, its nature, its Rule, its spirit, its organization, its legislation, its history, its achievements—and consequently to love and esteem the order and to become genuinely interested in its program of social reform. In his letter *Tertium Franciscalum* Pope Pius X stressed the need of good directors when he wrote:

Since, however, the government of the Third Order is the prerogative of the religious of the First Order, let only such be chosen as directors or visitors of fraternities who observe religiously the cloistral life and imitate their founder so well that they will be able to imbue the Tertiaries with the virtues which distinguished him.¹²⁵

11. *Neglect of the canonical visitation.* Man is weak and easily forgets. We need to be reminded again and again of the lofty goal we have set ourselves to attain. There must be someone to keep a watchful eye on our progress, to correct our mistakes, to remind us of our high resolves, to encourage us to continue on our chosen way with unwearied perseverance. The troops of an army are regularly and carefully inspected by an officer who scrutinizes them as they pass in review before him. The fraternities of the Third Order should be visited "every year, or oftener if need be" by the visitor, who "is charged with the supervision of the order"; and the visitor shall "diligently investigate whether the rule is properly observed."¹²⁶

In the past the annual visitation of Tertiary fraternities has been sometimes entirely neglected, sometimes not conducted regularly, sometimes not held in the right manner. With the development of the organization of the Third Order in this country and the appointment of provincial commissaries of the Third Order, the care and regularity and method with which the canonical visitation is conducted has been very much improved. One provincial commissary of the Third Order has worked out a questionnaire with an explanation of the visitation, and has copies of this leaflet distributed to the members of a fraternity a month or

¹²⁵ *Rome Hath Spoken*, p. 35.

¹²⁶ Rule of the Third Order, chapter 3, paragraph 2.

so before the visitor arrives. The personal visitation can thus be conducted expeditiously, no matter how large the fraternity is, by simply collecting the answered questionnaires. Besides, the visitor fills out a specially prepared blank, which touches such matters as should receive his particular attention and thus enables the commissary to keep an accurate record of the fraternities belonging to his province.

As early as 1882 Pope Leo XIII pointed out the need of the visitation (as did Pius X in his letter *Tertium Franciscalum*, quoted above):¹²⁷

Upon you Fathers, Franciscan, Capuchin, Conventual, and Tertiary Regular, devolves the task of promoting this Order of Penance through the priests of your order and through visitors, and where there are no Franciscans, through delegated directors, so it may attain the end for which St. Francis and also we intended it; namely, to promote the well-being of society and to increase Christian piety.¹²⁸

12. *Dearth of men and young people among Tertiaries.* Not only elderly women but also men and young people of both sexes must be enrolled in the Third Order, if it is to achieve a social reform. As we have already seen, Pope Leo XIII in 1882 pointed out that the Third Order was instituted "for persons of both sexes," and invited a group of young men in Rome and also the members of various ladies' societies "of whatever age" to join the Third Order.¹²⁹ Similarly, Pope Benedict XV in the encyclical *Sacra Propediem* urged men, women and young people to become Tertiaries.¹³⁰ Some of the great saints of the Third Order joined the order at a very early age.¹³¹ In the United States there are a few fraternities of men and a few for young people, while in other fraternities the men and young people for the most part form only a small percentage of the membership. Special efforts should be made to win the men and young people for the Third Order. In sermons to men and in catechetical instructions to children more attention must be given to the Third Order of St. Francis.¹³²

These are some of the principal causes that have impeded the

¹²⁷ See note 125 above.

¹²⁸ *Acta Ordinis Fratrum Minorum*, II (1883), 110.

¹²⁹ See note 120 above.

¹³⁰ See note 121 above.

¹³¹ *Heart o' the Rule*, p. 18.

¹³² K. J. Hennrich, "The Basis of Catholic Action," *The Homiletic and Pastoral Review*, XXXV (1934), 28.

growth and influence of the Third Order in our day. There may be others, or at least those we have enumerated can be expressed in different terms. But so much is certain, the expectations of Leo XIII and his successors will be realized more fully if the obstacles mentioned are removed. We may well quote here what a sociologist who is not a Franciscan has written on this question:

That the lofty hopes so long entertained by the Papacy are still far from realization, we are fully aware. Yet the fault lies not with the Third Order of St. Francis, or its adaptation to modern times, but with the hitherto limited application of it to modern social activities. If its rule is once more to become a lever whereby to lift the world out of its present course into a higher groove, then busy, multitudinous hands must set to work, plying their eager task to accomplish this great purpose. On such conditions only can the wonderful work of St. Francis be repeated in our day.¹³³

VI. A PRACTICAL PLAN OF SOCIAL PROGRESS

In his encyclical *Sacra Propediem* Pope Benedict XV declared that our age "while making steady progress in all that pertains to the convenience and comfort of life, in a more important matter—the duty of good and upright living—it seems to be miserably backsliding to the infamies of pagan antiquity."¹³⁴ And to Tertiaries he assigns the task that, "keeping as far as possible from the spirit of the world, they will rather seek to introduce, wherever they can effect an entrance, the spirit of Jesus Christ into everyday affairs." To achieve this great work of reform, of which modern society stands sorely in need, Tertiaries need only be faithful in the observance of the letter and spirit of their rule:

In the Order of Franciscan Tertiaries, that power of Christ displays itself to wonderful effect. For since, as we have pointed out, the order has the special object of disciplining its members, though occupied with worldly cares, in Christian perfection—for sanctity is not incompatible with any mode or walk of life—it follows of necessity that, where a number of people live in keeping with the Rule they will be a powerful incentive to all their neighbors, not only to comply with every detail of duty, but to aspire to a more perfect aim in life than the general law requires.¹³⁵

¹³³ The Rev. Joseph Husslein, S.J., in his preface to P. R. Martin, *The Gospel in Action*, p. xii. Cf. also the writer's articles, "Are We in Need of St. Francis Today?" *Our Sunday Visitor*, Oct. 2 and 9, 1932; "The Basis of Social and Economic Reform," *The Echo*, Sept. 29, 1932; "The Social Reform of Leo XIII," *The Acolyte*, Dec., 1932.

¹³⁴ *Rome Hath Spoken*, p. 44.

¹³⁵ *Ibid.*, p. 43.

Because, therefore, the Third Order is a religious order for persons living in the world and aims primarily at the self-sanctification of the individual members, it offers a radical, and consequently a practical, cure for the ills of society. The rule of the Third Order, by substituting the love and service of God and fellowman for selflove and selfishness, strikes at the very root of all our social evils, and thus presents a sound and feasible program of social progress. Inculcating and fostering as it does the spirit of the three vows of poverty, chastity and obedience, it is an effective countercheck to the three forms of selfishness; namely, greed, sensuality and pride, which are the causes of all the social problems that confront the student of sociology today. It will be well, therefore, to examine briefly the particular phases of the social question and to point out the solution offered by the letter and spirit of the rule of the Third Order.

A. *Poverty*. The desire of money (concupiscence of the eyes, greed) is the root of all evils.¹⁸⁶ Money is sought inordinately either for its own sake (avarice, miserliness), or as a means of indulging in worldly pleasures (concupiscence of the flesh, sensuality), or as a means of power (pride of life). The voluntary poverty of the First Order of St. Francis is directly opposed to this acquisitiveness; so also is the spirit of poverty embodied in the rule of the Third Order. And it is this spirit of poverty, or poverty in spirit, that will rescue the world of today: poverty in spirit, which correctly evaluates earthly goods and riches and detaches the heart from them; poverty in spirit, which understands that wealth is not really his who possesses it, since he is but a steward who must one day render an account to the true Lord and Owner; poverty in spirit, which realizes that riches are not an end in themselves but a means to a higher end. Practicing this spirit of poverty the poor will be contented with their lot and place their confidence in him "who feeds the birds of the air and clothes the lilies and grass of the field and will also provide for man who is of so much more value than they—provided he seeks first the kingdom of God and His justice." The rich, on the other hand, will deem it an honor and a privilege to serve God in the persons of the poor. Both classes will understand that "poverty and riches are from God," and that God distributes the goods

¹⁸⁶ I Tim. vi. 10.

of this life unequally to give men the opportunity of practicing Christian patience and charity.

In the encyclical *Auspicato*, Pope Leo XIII pointed out that in this way the Rule of the Third Order will successfully regulate "a point over which economists are at such pains,—the relation between rich and poor."¹³⁷ When greed gives way to poverty in spirit, there will be no amassing of riches, no concentration of wealth in the hands of a few; there will not be that "ailment in the vitals of our government—brought on by long-standing oblivion and contempt of Christian principles—namely, class struggling so bitterly with class about the distribution of wealth that the world is threatened with ruin."¹³⁸

In the current issue of *Third Order Forum*, the editor presents a three-point program for the practice of poverty by the Tertiary, as follows:

1. No sin in heart nor hand for the sake of earthly fortune.
2. Moderation in making and enjoying his fortune.
3. Sharing his fortune with God and neighbor.

And he adds that the Tertiary voluntarily pledges himself to this program at his profession, which is accepted by Mother Church in the name of God:

To the first point absolutely, to the latter points according to his standard of life; all, however, in the spirit of personal willing devotion to the cause of God and neighbor, and with the ideal of Francis' complete renunciation ever before his eyes.¹³⁹

This program must be carried out in the spirit and tradition of the Third Order:

That spirit, however, is: Gladly foregoing for the love of God and the good of mankind; and that tradition is: Sacrificing the advantages of an iniquitous system to rid the world of the harm of the system.¹⁴⁰

In the later Middle Ages it was the abuse of the feudal system, and today it is the tyranny of power and wealth concentrated in the hands of the few. Now, one of the principal practices which feed the latter system is bargain hunting, and to this practice the Tertiary should apply his three-point program in the spirit and tradition of his order:

¹³⁷ *Rome Hath Spoken*, p. 18.

¹³⁸ Pope Benedict XV in *Sacra Propediem*, *ibid.*, 42.

¹³⁹ *Third Order Forum*, XIV (1935), 363.

¹⁴⁰ *Ibid.*, p. 367.

The only rule for the Tertiary in the light of these considerations is: For reasons of piety and charity, in the spirit of Franciscan moderation and poverty, trade with the little man instead of the big concern; invest with the little man and with religious aims rather than with the banker and speculator, who have certainly done little enough to deserve our trust in recent years; yes, and for similar but even more sacred reasons, help and patronize private enterprises in preference to public ones—schools, hospitals, societies, libraries, endeavors of whatever kind—for whether we throw all power into the hands of the wealthy or into the hands of an absolutistic State, how much better off is society eventually?

Living on our own as much as possible and helping others to live on their own instead of throwing everything in the way of grasping business, we may hope to see the spirit and mentality spread, as it spread in the day of Tertiary glory. But that spirit spreading, we may hope to see ourselves independent of a system that has all but broken down civilization.¹⁴¹

Similarly the Tertiary tradition can be applied to other practices which contribute to the concentration of wealth in the hands of a few: "interest taking and interest seeking, credit purchasing and instalment buying, mortgaging, renting when one should seek to own, and so on and so on."

Already some three decades ago Father Cuthbert, O.S.F.C., pointed out that the Tertiaries of today must do battle against the wrongs and injustices of our industrial system, just as the first Tertiaries dealt the death blow to the abuses of the feudal system:

Is it too much to ask Franciscan Tertiaries to pledge themselves to strive after justice in dealing with their neighbors; not to take an unfair advantage of their neighbor's weakness or necessity; to consider, before they demand cheap goods, whether such goods can be sold cheaply without decreasing the fair wage of the labourer; to pay a "human wage" when they hire labor; and to give a just return in labour for wages received? Such a pledge to-day would correspond with the civic pledge demanded of the first Tertiaries by St. Francis. Then it was the free use of arms which caused the misery; now it is the selfish use of open competition.¹⁴²

Both employers and employed, therefore, must learn the lesson of poverty taught in a practical way by the Rule of the Third Order. The false principles of modern business will be put to shame and the warring classes of society will be brought together in one brotherhood, when capitalists and laborers, rich and poor, educated and uneducated join hands in Tertiary fraternities. Yes, the Third Order is intended also for the capitalists, the captains of industry; and it would be a serious mistake to despair of

¹⁴¹ *Ibid.*, pp. 368-369.

¹⁴² Fr. Cuthbert, *Catholic Ideals in Social Life* (London: R. & T. Washbourne, Ltd., 1911), pp. 213-214.

recruiting Catholic industrialists for the Third Order. In the day of Leo XIII Léon Harmel set an example to French manufacturers of the relations that should exist between employer and employed.¹⁴³ An there have been other examples. The Sacred Congregation of Rites has recently introduced the cause of beatification of the two French manufacturers, Philip Vrau and his brother Camille Ferron Vrau, Tertiaries, who during life carried out the Christian social ideals in their factories in an exemplary manner.¹⁴⁴

Justice alone, however, will not suffice; it must be accompanied by charity, a natural sequel of the spirit of poverty and of the right use of wealth. In *Quadragesimo Anno*, Pope Pius XI wrote:

Charity cannot take the place of justice unfairly withheld, but, even though a state of things be pictured in which every man receives at last all that is his due, a wide field will nevertheless remain open for charity. For, justice alone, even though most faithfully observed, can remove indeed the cause of social strife, but can never bring about a union of hearts and minds.¹⁴⁵

Of the relation of the Third Order Rule to the works of charity we have already spoken at length; here we wish merely to stress the fact that not only individual Tertiaries should engage in works of charity, be it independently or preferably as members of Catholic societies such as the St. Vincent de Paul Society, but also Tertiary fraternities as such should undertake particular good works according to the exigencies of time and place. To mention but a few of the good works which are especially suitable for Tertiary fraternities, there is often a crying need for: rescue work in large cities, caring for neglected children, nursing the poor sick in their homes, performing the household duties in homes where the mother is confined to bed, making garments for the poor, providing employment for the jobless, encouraging temperance, promoting the Catholic press by gaining new subscribers for periodicals and newspapers, aiding the home and foreign missions, helping poor students for the priesthood to reach their goal, etc., etc.¹⁴⁶

¹⁴³ *Ibid.*, p. 206.

¹⁴⁴ *Third Order Forum*, X (1931), 96.

¹⁴⁵ *Forty Years After. Reconstructing the Social Order* (Washington, D. C.: National Catholic Welfare Conference, 1931), p. 44.

¹⁴⁶ R. Huefner, *Organisation, Taetigkeit und Lebensweise der Dritt-Ordens-gemeinde* (Wiesbaden: Hermann Rauch, 1912), pp. 30-32; E. Ricking, *Die Familienpflege vom Dritten Orden* (Werl i. W.: Franziskus-Druckerei, 1926);

The spirit of poverty and charity, resting on and flowing from Tertiary self-sanctification, will accomplish the only genuine and lasting solution of the labor question, the poverty problem, and all other social and economic enigmas. There will be no accumulation of wealth, no hoarding of money and foodstuffs, when the rich, imbued with the Tertiary spirit of poverty and charity, of their own accord will use their riches as God demands and common sense dictates. Witness the instance of the late Prince Ladislaus Batthyany, the richest man of Hungary,¹⁴⁷ and of Lo Pa Hong, the Vincent de Paul of Shanghai, both model Tertiaries.¹⁴⁸

B. Chastity. Against the concupiscence of the flesh, sensuality, pleasure-seeking, self-indulgence, the Third Order offers the antidote of continence, mortification, self-denial, moderation in all things:

**Moderation
in All Things**

In all things let the members of the Third Order avoid extremes of cost and style. . . . Let them with the utmost caution keep away from dances and shows which savor of license, as well as from all forms of dissipation. Let them be temperate in eating and drinking. . . . In their daily life let them strive to lead others by good example and to promote practices of piety and good works. Let them not allow books or publications which are a menace to virtue, to be brought into their homes, or to be read by those under their care.¹⁴⁹

The evils of divorce, broken homes, birth control, neglect of children, godless education of youth, indecent movies, stage-plays, dances and other amusements, immodesty of dress and fashions, salacious and suggestive books, newspapers, magazines and pictures—all will be banished from the lives of those who make the rule of the Third Order their rule of life and faithfully observe it. That such evils abound in society today, that they are the cause of much of the social havoc that has been wrought, and that

E. Baumeister, *Caritasarbeit des Dritten Ordens in der Stadt* (Warendorf in Westf.: J. Schnell'sche Buchhandlung, 1915); Fr. Stanislaus, *The Third Order of St. Francis and Modern Needs* (London: Catholic Truth Society, 1914); C. Walmsley, *Tertiaries and Catholic Activities* (London, Forest Gate: St. Antony's Press, 1926); Fr. Faustine, *The Tertiary and the Press, The Tertiary and the Good Press, The Tertiary and the Evil Press* (Teutopolis, Illinois: *Franciscan Herald*); and the writer's series of articles, "Tertiaries and the Missions," *Franciscan Herald*, XVI (1928), 4-6, 52-54, 100-102, 148-149.

¹⁴⁷ *Third Order Forum*, X (1931), 119.

¹⁴⁸ *Ibid.*, p. 118.

¹⁴⁹ Rule of the Third Order, Chapter II, *Rome Hath Spoken*, p. 24. Cf. also the words which Benedict XV addressed to Tertiaries on the subject of immodest fashions, *ibid.*, pp. 45-46.

the rule of the Third Order is an effective and reliable remedy, is evident to all who seriously study the state of society. We need not spend much time here in pointing out the practical effectiveness of the Third Order Rule as a means of reforming these social conditions.

Thus if father, mother and adolescent children are all members of the Third Order and observe the letter and spirit of its Rule, the home will be a never-failing source of happiness and blessings, not only for the individual members but also for the nation, for human society. As the families, so the nation! To Léon Harmel Pope Leo XIII wrote on April 1, 1895:

It is our desire that all Christian families join the Third Order, and the father of the family recite daily together with his household the twelve Our Fathers, Hail Marys and Glories.¹⁵⁰

At the national congress of the Third Order in San Francisco, Catherine McDonough of New York, speaking on the Tertiary home, said:

Think what our nation—any nation—would be, if it were filled with homes patterned after the ideals of St. Francis! Give me the home whose members follow the Rule of the Third Order of St. Francis. Fashioned on the Gospel, its foundation as solid as the Rock of Peter, it holds not only that peace and contentment that comes from restraint and control, but an active radiant happiness.¹⁵¹

Children must be instructed and educated in the home and in the school—not only their minds but also their hearts. But what do we witness today on all sides? Parents are too occupied with business and pleasure to care for their children, and teachers are filling their minds with subversive doctrine. At a conference of three hundred Baptist ministers in New York City a few years ago, Dr. John F. Fraser declared that the present system of education is totally godless and the seeds of anarchy are being planted in the public schools throughout the country. About the same time the Reverend C. Leslie Glenn said to the National Federation of Episcopal Church Clubs:

¹⁵⁰ *National Third Order Convention*, p. 622; *Third Order Forum*, XI (1932), 91.

¹⁵¹ *Survey of a Decade*; *Third Order Forum*, X (1931), 137-138. Cf. also *Marriage*, Encyclical *Casti Connubii* of Pius XI, Dec. 31, 1930 (Washington, D. C.: National Catholic Welfare Conference, 1931); *The Catholic Ideal of Marriage*, Pastoral Letter of Rt. Rev. Alphonse J. Smith, Bishop of Nashville, Lent, 1930; C. Strub, *The Christian Home, A Guide to Happiness in the Home* (Chicago: Franciscan Herald Press, 1934).

Religious conditions in American colleges and universities are more alarming than may be thought. . . . Faculties, for the most part, are anti-Christian in the field of psychology, sociology and philosophy.¹⁵²

Even Catholic educators sometimes fail to give sufficient attention to religious training; but that will not happen if they are guided in their life work by the letter and spirit of the Third Order Rule. A striking example of what can and should be done in this respect has been given by eminent scholars and professors of our own day who found a safe anchorage in the Rule of the Third Order and gloried in the fact that they were Tertiaries: Pierre Termier, eminent geologist;¹⁵³ William Killing, research student and university professor of mathematics;¹⁵⁴ Contardo Ferrini, professor of law at four Italian universities and author of more than two hundred learned books and articles;¹⁵⁵ Ludovico Necchi, physician and co-founder of the Catholic University of Milan.¹⁵⁶ Of the latter two the first died in 1902 and the second in 1930; but the cause of beatification for both has already been introduced.

The Legion of Decency has shown what can be done by organized effort. Long before it came into being, however, the Third Order insisted on such principles and such an attitude; the trouble was, the Order was not propagated widely enough. The Legion of Decency in most dioceses restricted its attack to the movies; the Third Order combats immorality in all forms of recreation and amusement. The Legion of Decency seems to be lapsing gradually into silence; in the Third Order it will find permanency.

An excellent Catholic newspaper which should be better known and more widely read because of its thought-provoking articles on social problems, *The Wanderer* of St. Paul, Minnesota, recently commented editorially on "a certain spirit of compromise on the part of some Catholics with the uncultured not to say un-Christian standards of public recreation" as follows:

The restoration of public decency is as much a part of the reconstruction of the social order demanded by the popes as is the reform of

¹⁵² *Franciscan Herald*, XIX (1931), 386.

¹⁵³ *Third Order Forum*, X (1931), 119.

¹⁵⁴ P. Oellers, *Wilhelm Killing* (Werl i. W.: Franziskus-Druckerei, 1925).

¹⁵⁵ B. Jarrett, *Contardo Ferrini* (St. Louis: B. Herder Book Co., 1933); C. Pellegrini-A. Henggeler, *Ein Glaubensheld der Modernen Zeit, Contardo Ferrini* (Freiburg im Breisgau: Herder—also St. Louis: B. Herder Book Co., 1914); *Third Order Forum*, X (1931), 71-72.

¹⁵⁶ Olgiati-H. L. Hughes, *Ludovico Necchi, A Leader of Catholic Action* (London: Catholic Truth Society); *Third Order Forum*, X (1931), 72.

economics or the purging of politics. And while we may have little immediate influence on the latter we can certainly exercise a very tangible influence on public decency and thus assist in the restoration of the purity of the family which is a perquisite for any lasting reform of society.

It is vain that we preach social reform to the world unless we begin with ourselves. And in this program the first tasks devolve upon the home and the school and neglect of this task is nothing less than a violation of the sacred trust reposed in these institutions.¹⁵⁷

"The godless press," said Pope Leo XIII, "has destroyed Christian society; the good press must constantly be pitted against it."¹⁵⁸ The evil press may be classified under the various forms of dangerous and sinful amusements and recreation; but we give it special mention here because of its importance and because the Rule of the Third Order expressly warns Tertiaries against this menace. Among other weapons that of boycotting, employed against indecent movies, can be used to advantage also against the bad press:

Never send literary contributions of any kind nor advertisements to any paper or magazine that belongs either openly or in disguise to the godless press. Boycott the stores, the news stands, and the hotels where such papers, books, magazines, and pictures are displayed. Urge others to do the same and notify the proprietors of your action and your reasons for it. You will be surprised to see how effectual your protest will be.¹⁵⁹

C. *Obedience.* As the letter and spirit of the Rule of the Third Order accomplishes the reform of economics by the spirit of poverty, and the restoration of public decency by the spirit of chastity,

	so also it can achieve the purging of politics and
Obedience to	the establishment of world peace by the spirit of
Lawful	obedience—obedience to all lawfully constituted
Authority	authority, God, the Church, civil government.

Today, where the world is not actually seething, it is at least brewing with anarchy and revolution. Disobedience, lawlessness, communism, socialism, freemasonry are rampant everywhere,—in the home, in schools and universities, in public life and government. The need and timeliness of such a school of obedience and submission to God and God's representatives as the Third Order is indeed very great.

¹⁵⁷ *The Wanderer*, volume V, number 20 (May 16, 1935), p. 4.

¹⁵⁸ Fr. Faustine, *The Tertiary and the Press* (Teutopolis, Ill.: Franciscan Herald), p. 10.

¹⁵⁹ Fr. Faustine, *The Tertiary and the Evil Press* (Teutopolis, Ill.: Franciscan Herald), p. 8.

In the encyclical *Humanum Genus* of April 20, 1884, by which he denounced Freemasonry and other secret societies as a menace to society and religion, Pope Leo XIII publicly gave expression to his conviction that the Third Order is an effective countercheck to these factious societies:

The whole object of this order, as constituted by its founder, is to invite men to an imitation of Jesus Christ, to a love of the Church, and to the observance of all Christian virtues; and therefore it ought to be of great influence in suppressing the contagion of wicked societies. Let, therefore, this holy sodality be strengthened by a daily increase. Amongst the many benefits to be expected from it will be the great benefit of drawing the minds of men to liberty, fraternity, and equality of right; not such as the Freemasons absurdly imagine, but such as Jesus Christ obtained for the human race and St. Francis aspired to: the liberty, we mean, of *sons of God*, through which we may be free from slavery to Satan or to our passions, both of them most wicked masters; the fraternity whose origin is in God, the common Creator and Father of all; the equality which, founded on justice and charity, does not take away all distinctions among men, but, out of the varieties of life, of duties, and of pursuits, forms that union and that harmony which naturally tend to the benefit and dignity of the State.¹⁶⁰

Again on September 30, 1887, Leo XIII said to the Tertiaries of the Tyrol, that the spiritual regeneration of the human race which is the task of the Third Order "is exactly what we look upon as a check to the growth of secret societies."¹⁶¹

To a congress of the French Catholic Association of Young Men he addressed these words:

Let all confessors occupy themselves in gathering into the Third Order principally the men, and especially the young men, for I am profoundly convinced that by it, and by the diffusion of Franciscan ideas, we shall save the world. The Freemasons form the army of evil; in the Tertiaries behold the army of good.¹⁶²

Referring to these words of the Pope, M. Lafferre, accredited champion of the Grand Orient of France, said in the French Chamber of Deputies: "You have heard, gentlemen, Leo XIII said, 'The Third Order is the army of good, Masonry the army of evil.' So be it! Masonry accepts the challenge on this ground."¹⁶³

¹⁶⁰ *The Great Encyclical Letters of Leo XIII*, p. 103.

¹⁶¹ *National Third Order Convention*, p. 619; *Third Order Forum*, XI (1932), 90.

¹⁶² Fr. Stanislaus, *The Third Order of St. Francis and Modern Needs*, p. 21.

¹⁶³ *Ibid.* Cf. also the words of M. Lafferre quoted on pp. 6-7, in which this

That Leo XIII did not exaggerate when he designated Freemasonry as the "army of evil," one can learn by perusing a remarkable book, entitled *World Revolution*, of which there seem to be very few copies in this country. The author quotes Monsignor Dillon and adds a comment as follows:

"All secret societies aiming at bad and irreligious ends are not other than deadly Illuminated Freemasonry. Let them be called by whatever name, they are a part of the system of revolutionary fraud, invented and cast upon earth by Satan to compass the ruin of souls and the destruction of the reign of Jesus Christ." The final end is "to form, and that before very many years, the vast kingdom of anti-Christ, which already spreads its ramifications over the whole earth." Only by a realization of this truth can the true meaning of the World Revolution be understood. Neither greed of gold nor power, neither political nor social theories, however subversive, could alone have produced the unspeakable horrors, the moral perversion, the far more than bestial cruelties that have marked its course. . . . It is therefore no fantastic theory but the literal truth to say that the present world crisis is a conflict between powers of good and evil. Christianity is a beleaguered citadel surrounded by dark forces which have mustered for the supreme onslaught. Only in one way can it be withstood. . . . The Christian principle—that is the force that must be opposed to the Satanic power of World Revolution.¹⁶⁴

And in accordance with the words of Leo XIII quoted above, we may add—which the author cited failed to do—the Christian principle, embodied in a practical form in the Rule of the Third Order of St. Francis.

The evil of revolution and anarchy is augmented by the fact that those who hold the reins of government allow private and selfish interests and the interests of so-called friends to interfere with the proper functioning of government. Corruption in government has come to such a pass that many believe it is impossible to apply Christian principles to politics. That this is wholly false has been demonstrated by the example of Tertiaries whose conduct remained disinterested and unimpeachable also when they held public office—men like Joseph Tovini, lawyer and politician;¹⁶⁵ Bruening, chancellor of Germany and leader of the Center Party in that country until Hitler got the upperhand; Gabriel Garcia Moreno,

master Freemason, while denouncing the Third Order, really bestows a high encomium upon it.

¹⁶⁴ N. H. Webster, *World Revolution, the Plot against Civilization* (London: Constable and Co., Ltd.,—also Small and Maynard in Boston, 1921), pp. 325-326. There is a copy of the book in the John Crerar Library, Chicago.

¹⁶⁵ *Third Order Forum*, X (1931), 119.

martyr-president of Ecuador; ¹⁶⁶ St. Thomas More, chancellor of England and martyr, recently canonized.¹⁶⁷

But should not Tertiaries abstain from meddling in politics? The Third Order as such may not identify itself with any political party or movement, but individual Tertiaries may and should take an interest in political affairs. What Pius XI said of Catholic Action in a letter to the hierarchy of the Argentine Republic, applies also to the Third Order:

Above all, care is to be taken that Catholic Action does not become involved in political parties. . . . But, in laying down this rule, it is not our purpose in any way whatever to close to Catholics the way or the right to intervene in political matters; especially because Catholics are obliged by the law of social charity to defend their efforts in order that business and the very life of the Republic be in accordance with Christian principles. . . . Catholic Action can and should make its influence felt in political affairs which touch Catholic doctrines and customs. Catholic forces, however, are never to be controlled for private interests of individuals, but for the greater benefits of the Church and of souls, with which the well-being of public interest is so intimately related.¹⁶⁸

The Belgian minister of state, G. Helleputte (died 1925), for thirty years professor at the University of Louvain, even went so far as to say: "If anyone should ask me which of all the citizens of the country have the greatest need of the Third Order, I should answer: The men engaged in politics."¹⁶⁹

Lastly, together with the spirit of poverty and charity, the spirit of obedience fostered by the Rule of the Third Order, will promote world peace as no other factor can.

**Fostering
Peace**

New governments, new laws, new promises, new ordinances will not bring peace, will not restore friendliness between estranged and hostile minds and classes. Prudent statesmen have frequently declared that the solution of the Social Question is by no means dependent entirely on external measures; it will be brought about primarily by the determined

¹⁶⁶ Maxwell-Scott, *Gabriel Garcia Moreno, Regenerator of Ecuador* (New York: Benziger Brothers, 1910); Amara George-Kaufmann, *Don Gabriel Garcia Moreno, Pracsident der Republik Ecuador* (Freiburg im Breisgau: Herder'sche Verlagshandlung, 1891). The latter work forms part of *Sammlung historischer Bildnisse*.

¹⁶⁷ F. B. Steck, *Franciscans and the Protestant Revolution in England* (Chicago: Franciscan Herald Press, 1920), p. 75, n. 1.

¹⁶⁸ *Franciscan Herald*, XIX (1931), 339.

¹⁶⁹ F. B. Steck, *Glories of the Franciscan Order* (revised ed., Chicago: Franciscan Herald Press, 1926), pp. 112-113.

return of the people and their leaders to the eternal laws of justice and charity, to religion. The world separates; God unites. The world hates; God loves. The world clamors for war; God gives peace.¹⁷⁰

There are, in the Rule of the Third Order, regulations which specifically purpose to safeguard peace—those which require married women to obtain their husband's consent before joining the Third Order, enjoin the making of a last will in good time, and exhort all members to strive to heal discord wherever they can. But it is rather the whole Rule which must be regarded as a program of social peace. At the national congress in San Francisco Dr. John A. Armstrong, in the course of an address on the Third Order and international peace, made the following striking statement:

Treaties will always be scraps of paper, my friends, unless they are dictated and supported by the good will—by the Christian good will—of the people and the nations who are signatories to those treaties. . . . Let me tell you that the "Fourteen Points" of the Rule of the Third Order of St. Francis offer the one answer to the age-old cry of this war-weary world for peace, lasting peace.¹⁷¹

Pope Benedict XV, who has been deservedly called the Pope of Peace, pays special attention to this subject in the encyclical he issued on the occasion of the seventh centenary of the Third Order, *Sacra Propediem*:

As Vicar of the King of Peace . . . we desire to gather the concerted efforts of all children of Christian peace, but especially of the Tertiaries, whose influence in restoring harmony of sentiments will be something wonderful, once their number and their enterprise have generally increased. . . . Mankind needs not the sort of peace that is built up on the laborious deliberations of worldly prudence, but that peace which was brought to us by Christ when he declared, "My peace I give unto you; not as the world gives, do I give unto you." A man-made treaty, whether of states or of classes among themselves can neither endure nor have at all the value of real peace, unless it rests upon a peaceful disposition; but the latter can exist only where duty, as it were, puts the bridle on the passions, for it is they that give rise to discord of

¹⁷⁰ C. Romeis, *The Social Significance of the Third Order of St. Francis* (St. Louis: Central Bureau of the Central Verein, 1926), pp. 13-14. Cf. also the author's observations on the Third Order as a means of establishing peace between employer and employee on pp. 15 and 16, and in the family circle, p. 17. On the spirit of peace as part and parcel of Franciscanism see the writer's series of articles entitled "Franciscan Peace," *Franciscan Herald*, XIII (1925), 438-439, 486, 533-534, and XIV (1926), 5-6, 53-54.

¹⁷¹ *Survey of a Decade*; *Franciscan Herald*, XIX (1931), 435. The allusion to the "Fourteen Points" is to the second chapter of the Rule, the rule of life, which has fourteen paragraphs.

whatever kind. "From whence," asks the Apostle, "are wars and contentions among you? Are they not hence from your concupiscences which war in your members?" Now, it is Christ who avails to harmonize all that is in man, making him, not serve, but command his desires, obedient and submissive always to the will of God; and this harmony is the foundation of all peace. In the Order of Franciscan Tertiaries, that power of Christ displays itself to wonderful effect.¹⁷²

By the spirit of poverty, of chastity, and of obedience, the Third Order, therefore, battles against the worst enemies of human society; by pitting this threefold spirit in the form of a practical rule of life against modern social evils, it presents a sound and feasible program of social progress and reform, than which there can be none better. And if this program is generally and faithfully carried out, it will most certainly cure the cankerous diseases which have been gnawing at the vitals of human society, it will undoubtedly inflict mortal wounds on the frightful monsters which have been preying with impunity on humankind. And in place of the countless evils of society, which we now deplore and lament so much, there will reign social justice, and charity, and decency, and order, and peace.

To sum up briefly, the Third Order of St. Francis, which is truly a religious order, reforms the individual and through the individual entire human society. Self-sanctification is its primary aim, but that does not mean that social work lies outside its province. Contrariwise, Tertiaries, if they wish to be true Tertiaries, must also engage in that kind of social work which is an expression of their love of God and neighbor—the very best kind of social work. Having adapted the Third Order Rule to modern conditions, the Holy See expects the Third Order to accomplish in our own day a social reform similar to that which it achieved in the thirteenth century. To exercise the power for good inherent in it, however, the Third Order must be widely propagated and efficiently organized; all other obstacles that have stood in the way of Tertiary effectiveness must likewise be removed. And then the Rule of the Third Order, letter and spirit, must be concretely applied to modern conditions and problems and evils. If this be done, the Third Order will surely bring about a glorious social reform and prove a priceless boon to humankind.

In conclusion, it may be well to aver that we are not so utopian

¹⁷² *Rome Hath Spoken*, pp. 42-43.

and sanguine in our expectations and hopes regarding the Third Order as a means of social reform and progress, as to imagine that the Third Order will ever completely do away with all social evils. The day will never come when all men, nor even all Catholics, will be Tertiaries; and all Tertiaries will be perfect Teritaries. It is but a sane view of the whole matter we have endeavored to discuss frankly and adequately in this meeting of the Conference to admit that the world will always have a social question to examine and to solve. But this much is certain, social conditions can be bettered, social progress can be made; and it is above all the Third Order of St. Francis that will genuinely and lastingly reform human society and enable it to make true progress in all fields of social activity, religious, domestic, educational, cultural, economic and political. True Catholic leadership will be Tertiary leadeship—and Tertiary progress will be true social progress!

DISCUSSION

FR. FERDINAND GRUEN, O.F.M.:—Those of you who have been fortunate enough to get a preliminary glimpse of Fr. Marion's paper will agree with me when I say that the oral résumé he has just given in no way does justice to it. For thoroughness of understanding, comprehensiveness of treatment, solidity of argument, clarity of presentation, and frankness of expression, the paper deserves cordial commendation. I venture to say that seldom has anything so well documented been produced on the subject. A mere glance at the authorities quoted is enough to convince one that Fr. Marion himself speaks as one having authority in the field. If he has overlooked any important author or document or statement bearing on his subject, I for one have been unable to detect the omission.

Be that as it may, I should like to remark, in the first place, that he stresses throughout the close connection between social progress on the one hand and social and individual reform on the other. This is as it should be. Human

Progress and Religion

progress is intimately associated with religion and morality. A decline in faith has always been followed by a decline in morals; and a weakening of morality has always led to a weakening of the intellectual, cultural, physical, and material life of a nation or a community. Need I remind you that long before the recent collapse of our material prosperity a religious and moral depression had set in among our people; that as a nation we had lost our moral and religious moorings when we were caught in the storm that all but engulfed us? And is it not logical to conclude that, before we can be restored to the enjoyment of our former national prosperity and pride of place among the peoples of the earth, there must be a return to simple faith in God and a reform of public and private morals?

Some one—I believe it was Mr. Paul A. Martin, one of the members of the National Council of the Third Order,—has coined the slogan, "Social reform through individual reform." This might well be adopted as the first, if not

the only, plank in the national Third Order platform or program of social reform. Like charity, all true reform begins at home; though, of course, it should not end there, any more than charity. It is always a good policy to reform oneself before attempting to reform others; just as it is always a sensible thing, before endeavoring to improve society at large or in the abstract, to begin with individual members, especially those of one's own household or environment. Now, it seems to me that herein precisely must be sought the specific task of the Third Order and also its principal contribution to social reform and progress, namely, in the spiritual renewal of individuals.

And how is this renewal to be achieved? As Fr. Marion points out, through "a special voluntary consecration of oneself to the pursuit of Christian perfection." Herein the members of religious orders, including the Third Order

Consecration to Christian Perfection

of St. Francis, differ from ordinary Christians, who, though bound to strive after spiritual perfection, do not in a special manner consecrate themselves to the pursuit of this ideal. It is like making a matter of precept the object of a vow. This procedure denotes a greater determination to carry out the precept, a more whole-hearted acceptance of the aim intended by it, a conscious elevation of this accepted aim or value to the rank and realm of an ideal. The word "consecration" in this connection means as you know, a setting apart, an appropriation, a devotion, a surrender to a particular purpose. It seems to be characteristic of all great leaders to demand of their followers a literal acceptance of their aims and ideals. They will be satisfied with no half-hearted allegiance; they will tolerate no compromise. In this sense, they are all totalitarians, from St. Francis to Mussolini and Hitler. And indeed, does not the great commandment of love that Christ has given us imply a certain totalitarianism? I mention this merely to call attention to the fact that the more whole-hearted the consecration to an ideal, the greater and more pervasive its motive power.

The strength of the Franciscan ideal lies in its identity with that of Christian perfection, as expressed in the commandment of the love of God and of our neighbor; just as the appeal and efficacy of the Franciscan message lies in its identity with that of the Gospel. That is precisely why the Franciscan ideal and message lend themselves so admirably to the reform of society. What is the Franciscan life but the Gospel in action? We need not wonder, therefore, that the Popes in recommending the Third Order as an instrument of social reform should use terms so strong as the following: "I expect the rebirth of the world and the welfare of the social order from the activity of the Third Order."—"We are thoroughly convinced that the salvation of the world is to come through the Third Order from the Franciscan spirit."—"It is the Third Order of St. Francis that must renew the face of the earth." Now, I contend that words such as these would be utterly meaningless and false if the Franciscan spirit and the Gospel spirit were not one and the same thing. It is from this identity—I say identity, not affinity—of spirit that Franciscanism derives its perennial strength and timeliness as a force for spiritual social reform.

And in what way is the Third Order to renew the face of the earth? The Church has taken special care to chart the course the Order is to take; for the reason, it would seem, that it is dangerous for a lay organization to

Leadership of the Church

attempt to go its own way, which not unfrequently is the wrong way. Pope after Pope has given rules and directions in regard to Tertiary activity, which show the deep concern of Mother Church for her favorite lay organization. Fr. Marion, in the second point of his paper, has shown very clearly which activities, corporate and individual, the Tertiaries are commanded, exhorted, permitted, and forbidden to engage in. There is an ever

present danger that, in trying to emulate the example of its Founder who sought to be all things to all men, the Third Order should lose sight of its true purpose and sacrifice its religious and spiritual character, a character which the Church through the ages has guarded most jealously.

How the Third Order was instrumental in bringing about remarkable reforms in the thirteenth century, the period of its greatest prestige and power, forms the burden of an interesting and edifying story, which Fr. Marion recounts briefly in his third point. Of course, you all know what a prominent rôle the Third Order played in that century, a rôle the importance of which is sometimes exaggerated and sometimes minimized by historical writers. A point frequently overlooked, however, is that the Third Order of St. Francis was perhaps the only lay organization of its kind at the time of which the leaders of the Church seemed to entertain no fear and no suspicion. And if the Order justified the faith the Church placed in it and if it became a useful and effective instrument in her hands to combat error and abuse and corruption, it was owing to the fact that the Order never swerved from the course traced for it by the Church. Whatever it may have contributed to the betterment of economic, social, or political conditions—and this, according to reliable historians, is *haud spernendum*—must still be regarded as a purely incidental, though perhaps quite natural, result of its spiritual and religious activity. And strangely enough, the Third Order seems to have achieved its greatest triumphs and most striking and lasting results with a minimum of organization. If there were any such things as national conventions or regional conferences or local inter-fraternity re-unions, history fails to mention them. This again seems to indicate that individual reform, quietly yet earnestly pursued, is more effective than social reform planned on a grand scale and set on foot with beat of drum and blare of trumpet.

It need surprise no one, however, if the Third Order, like all human institutions, should have had its period of decline. But, as Pope Leo XIII said of the First Order, it is *semper juvenescens*; and in the last half century, owing largely to the renewed interest of the Supreme Pontiffs, it has shown a remarkable growth and development. Within the last decade or two, it has come into its own also in this country. In Canada, it has long shown vigorous growth.

Semper

Juvenescens

Turning to Fr. Marion's paper, we find a record of achievement which is most gratifying; but for all that, the work of the Third Order thus far must still be characterized as preparatory and explanatory. The Third Order has not yet had time to adjust itself to the social conditions of this country, and hence has not been able to exert any appreciable influence on our national Catholic life.

If it has been somewhat slow to bestir and assert itself, the fault must not be ascribed to the Third Order. As Fr. Marion shows in the fifth section of his paper, there were many obstacles, not of its own making, in the way of its progress. Of the twelve hindrances which he enumerates perhaps the only real, or at least formidable, one is the fourth on the list: Lack of interest and leadership on the part of the First Order. Suppose we should pause at this point in our proceedings for a brief but searching examination of conscience on the subject of our ignorance of, and indifference to, things Tertiary, what do you think the outcome would be? Well, I for one should not have the hardihood to assert that I have always been fully convinced of the truth of the papal pronouncements regarding the efficacy and timeliness of the Third Order as an instrument of social reform, and that I have acted on this conviction by recommending the Order in season and out of season, by word of mouth and in writing, from the pulpit and in the confessional, in the parlor and from the platform, in the classroom and in the lecture hall, in public and in private, to priests and to lay people, to young and to old. Now that

I have made this open confession, will you charge me with impudence if I challenge you to contradict me when I say that, as Franciscan educators and leaders, real or reputed, of Franciscan thought, we have failed miserably in providing the Third Order with the kind of leadership it needs to become a potent force in our national social life?

I ask you to bear with me a little longer while I make a few additional remarks on this question of leadership; because after all it forms the general theme and central thought of the paper under discussion. Perhaps I should

Meaning of Leadership

begin by telling you what I understand by leadership. To say that it denotes the function or power of leading is not very illuminating. For what is meant by leading? The verb "lead" is used in a variety of meanings more or less closely related and distinguished from one another rather by the measure than by the nature of the power or influence of the leader. Now, there are all sorts of leaders. There are those who merely point or show the way without any thought of influencing the traveler to follow that way. To this class belong those Christians who lead good lives without stopping to consider whether and in how far their conduct may be affecting those with whom they come in contact. There are others who consciously and intentionally draw those in whom they have an interest in a certain direction. Among them may be numbered those earnest Tertiaries who are genuinely interested in the salvation of others and who by word and example try to lead them to it. Then there is the smaller number of such as direct, with or without authority, others in their opinion or conduct. The directors and other officers of the Third Order may be placed in this class; for they take a part and show some initiative in the direction of the fraternity, though they usually follow the lead of their superiors. Finally, there are those who, by reason of their high endowments and rare qualities of mind and heart, enjoy great prestige and wide influence as leaders of men and who use their leadership for the good of society, whose clear vision enables them to read the signs of the times and to anticipate great events and movements and whose strength of character enables them to bend these to their will or to direct them into safe channels.

These rare individuals I would call superior leaders, because their vision and endeavor are of outstanding significance. Leaders of the second rank I would call the directors and visitors and commissaries as well as the lay officers of the Third Order, because their foresight and enterprise and sphere of influence are of smaller range and their principal utility consists in the intelligent support of their superior officers and leaders. The (large body) of the Tertiaries I would call leaders of the third rank. They are in a state of tutelage, where they can exercise little vision, initiative independence or influence so far as affairs of the Third Order are concerned; yet this very tutelage, or rather the training resulting therefrom, enables them to act as leaders of others who have not enjoyed the benefit of this training.

Now, the question is, which of these three kinds of leaders should and does the Third Order turn out? I give it as my measured opinion, which I put forward with due deference to your own and higher opinion, that the Third

Tertiary Leaders

Order has fulfilled its function if it turns out devoted and zealous leaders of the third class. It has neither the authority nor the materials nor the facilities for training any other kind. The rank and file of Tertiaries will probably continue to belong, as they have always belonged, to the lower strata of society. In other words, the membership has been, and probably will be, made up of men and women of ordinary intelligence and education, of sufficient judgment, balance, consideration, and caution within the range of their powers and within the sphere of their everyday activities; but they lack the perspective, the recognition of

relationship, and the understanding essential for carrying responsibility in large social affairs. Their leadership toward social progress is of necessity limited in range and depth of influence.

But let us not underestimate their real value or their actual contribution to social progress. If it is true that the greatest contribution the Third Order can make to the amelioration of social conditions is to instill into its members the spirit of St. Francis, then there is none so poor or illiterate or otherwise socially insignificant as not to be a potential leader, in the sense I have explained. Of course, I should like to see more men and more young people enter the Third Order; but at the same time I should make every effort to increase the number of married women, even of those long past their prime. I sometimes think that we do not fully appreciate the fact that by enlisting the married women, old or young, we are reaching down into the very heart of the family. In every normal family it is the mother from whom the other members draw spiritual strength and inspiration and vitality. It seems to me that, if we wish to effect a quick and thorough-going reform of society, we can do nothing better than invite all Catholic mothers, regardless of age, into the Third Order.

As for the leaders of the second rank, particularly the priests with directive powers, it is the business of the Franciscan seminaries to prepare them for the kind of leadership that is expected of them when they find themselves at the head of a fraternity. These men should be instructed in everything pertaining to the nature, the purpose, the history, the organization, the legislation of the Third Order. They should be specifically trained in the government of a fraternity and in the scrupulous observance of all the laws pertaining thereto, particularly those regarding the disposition of funds. They should be impressed with the idea that the chief merit of their leadership consists in following the recommendations of the great encyclicals of the last three Popes relating to the conduct of the Third Order and the training of its members. They should be warned against trying uncharted courses or novel experiments, since such vision and initiative as they may have are necessarily circumscribed by the fact that they are merely subaltern officers.

Again I say, let us not undervalue this kind of leaders. It is after all their intelligent support of superior leadership that makes concerted action and real progress possible. A fraternity needs proper direction. It needs some one to interpret to the members the purpose of the Order and the commands of the superior officers. It needs some one to inspire them with loyalty to the Franciscan ideal and with zeal for social reform. Experience has shown that a fraternity is just as active and zealous and loyal as its director. Therefore, whether they are taken from the ranks of the regular or of the secular clergy, Third Order directors should be selected with the same care as pastors of parishes or teachers in seminaries.

And now one last word as to the training of superior leaders. Of course, I am not dealing with those leaders who by virtue of their exalted office, such as the papacy, are in a position to shape the destinies of mankind. I mean men—yes, and women, too—who by nature or by grace have a deeper understanding of the significance of social changes; who by the clarity of their vision can foresee such changes; who have either the intelligence to effect the necessary adjustments to altered conditions or the strength to change these conditions; who have the courage to traverse new territory and the ability to conceive new thoughts, to formulate new plans, to devise new methods, and to forge new implements for the fulfillment of God's designs in regard to mankind. It is such leaders that the Third Order needs quite as much as devout members and capable directors and zealous commissaries. If it is true that the Third Order has

Sacerdotal Leaders

Superior Leaders

within itself the power to save the modern world, and if to this end it has a special mission and message for the world, then it needs some one to release its power and to interpret its mission to itself and its message to the world. In this highly complex and uncertain world of ours, there are problems of every sort—religious, moral, educational, economic, political, industrial, financial, and technological—pressing for solution. It is not easy to find and suggest for every existing evil a suitable remedy. That requires more than ordinary qualities of leadership.

But you will say: "Where is such leadership to be found? Mention a single Tertiary leader of the kind you have described. *Quis est hic et laudabilis eum.*" I readily admit that, if there are any such leaders either among

Planning for Leadership

the laity or the clergy of the United States, they have not gained national prominence; but that does not mean that it is impossible to develop them. Let me throw out a few suggestions which to some of you may sound fantastic and preposterous, but which for all that may deserve some slight consideration from a gathering of Franciscan educators. Briefly, my plan for training men and women for superior leadership in the Third Order is this. Let the various Third Order provinces unite on a proposal to establish and maintain a sort of Franciscan Academy, with a distinctly Tertiary character, to consist of a group of scholars, writers, speakers, and organizers, whether laymen or lay women, whether religious or secular priests. Let these men and women be selected for their outstanding intellectual, moral, religious, physical, and social qualities. In particular, let them be distinguished for their high academic degrees, thorough scholarship, broad cultural background, attractive personality, staunch Catholicity, genuine Franciscan spirit, and ardent missionary zeal. Let them meet, "far from the madding crowd's ignoble strife," for study and discussion, for rest and recreation, in some sylvan retreat, fitted up with all modern living conveniences and with all facilities for study and research. Let it be a place where these men and women can come to steep themselves in Franciscan lore and imbue themselves with the Franciscan spirit. Let them busy themselves primarily with the problem of interpreting the Third Order to the world and the world to the Third Order.

Some of these people could devote themselves to writing, others to preaching, and still others to organizing. I should be concerned with developing, not so much writers and scholars, as speakers and organizers. I think the

Recommending Street-Preaching

field of Franciscan research has been pretty thoroughly cultivated, and there is now available in a number of languages, a voluminous Franciscan literature in the various fields of human activity. What the Third Order needs more than the written word is the spoken word. Popular speakers are the great need of the Order in this age and country. And by popular speakers I mean, not pulpit orators and mission preachers, but street preachers, radio speakers, after-dinner speakers, platform lecturers, public debaters and, if you please, soap-box orators. These speakers might take their themes from the Tertiary program of social reform outlined by Fr. Marion; but in the choice of topics they should be allowed the greatest possible latitude consistent with the character and purpose of their work. Only one thing I should enjoin on them—to sally forth as "troubadours of God," as messengers of joy, not as prophets of gloom and preachers of discontent. Don't you think that the world is getting just a little weary of "the raucous voices," as H. G. Wells calls them, of those who are advocating their wealth-distributing plans? Is it not time for gentler voices to make themselves heard in favor of some poverty-sharing plan? And who has a better right and a stricter duty to preach the joys and blessings of poverty than those whose boast it is that they are champions of Lady Poverty?

The world, Catholic and non-Catholic, is hungry for the Franciscan message; but who is there to preach it? There was a time when grey-clad preachers were heard in every corner of Europe, especially on the street corners of large cities. Once again, the poor had the Gospel preached to them.

A Welcome for Fran- ciscanism

But where are the evangels of Franciscan joy and poverty to-day? Their voices are strangely silent. At least, they are not heard *per vicos et platcas*. It was the poet Francis Thompson, himself a Franciscan, who uttered the reproachful words: "O mother of street preachers, where are thy preachers?" Ah, where indeed? But is it too late to revive this ancient Franciscan custom? If we ourselves have neither the stomach nor the courage for such a task, can we not assist in schooling laymen for it? Can not the Franciscan Educational Conference co-operate with the National Council of the Third Order in launching a plan for preparing a number of outstanding men and women to carry to the masses the program of social reform embodied and exemplified in the Third Order of St. Francis?

I began this discussion by saying that the greatest contribution the Third Order can make to social progress is the reform of the individual. Let me conclude with a quotation from a book review which appeared in the June 30 issue of the *New York Herald Tribune Books*. The reviewer in discussing Helen Walker Homan's latest work *Letters to St. Francis and His Friars*, has this to say:

St. Francis was a social reformer whose message to his generation pointed the way out of depression along the path of individual betterment. The sad, fierce thinkers today who write and talk about humanitarian improvement as if they had false teeth that hurt them all the time and pained their cerebral processes, need the example of the extravagant goodness of a man like St. Francis. His mind was scientific as well as saintly. Will Thornstein Veblen or Pareto be talked of after seven centuries? St. Francis could think and carry out his thoughts into actions that have startled generations ever since into imitation. By his conduct he proved his ratiocinative powers. He changed a section of the world of his day. Perhaps our world needs the quiet brilliance of his example. The world then, as now, was hungry for peace. St. Francis and his Friars were radicals. They interested themselves in fundamentals and altered the roots of their own characters to such an extent that their success with themselves worked wonders with others—the self-less way of St. Francis.

FR. LEONARD BACIGALUPO, O.F.M.:—Much has been said concerning a summer school for Third Order members, and I think the idea a very good one. However, there is another suggestion that I would like to offer which would, without detriment to the summer school idea, revive interest in things Franciscan. Why not institute in some of our great metropolitan centres a sort of Franciscan social club, something along the lines of the *Cathedra Francescana* which for the past few years has been so successful in reviving Franciscan idealism and promoting Franciscan culture among the laity of Rome?

This society operates under the auspices of the Third Order and weekly lectures which deal exclusively with Franciscan subjects are given for the general public. Among the lecturers are many of the outstanding figures of

Italian and European society. Authors, senators, distinguished ecclesiastics, even poets and artists, have been heard at the *Cathedra*—in a word, the best that Roman refinement and education can offer. The audience, too, besides its large group of ordinary listeners, has had within its midst many distinguished personages. Some of the Roman Cardinals, among them Cardinal Ceretti of happy memory, have honored the gathering with their presence, and on one occasion Papini, the distinguished Catholic writer, took active part in the *Cathedra* discussions.

The results have been noteworthy. Through the efforts of this society, Franciscanism has reached the stage where it has become common table talk among various classes of people, the poor as well as the educated. The *Cathedra Francescana* has created so much interest that it can be truly said that a culture typically Franciscan is beginning to take hold in Rome; and what is of more practical benefit, it has resulted in a distinct revival of Third Order activity. I am of the opinion that some such society would have very good results here in the United States.

FR. THEODORE ROEMER, O.M.Cap.:—We can and should attain to Catholic leadership through the Third Order. That is the earnest desire of the Popes. It is impossible to do this if we contain the activities of the Third

The Third Order in the Seminaries

Order within the bounds of our own parishes. This is being realized more and more, as the pre-publication report of the Third Order in the United States shows. There are more tertiary fraternities in the parishes of the diocesan clergy than in those of our own. That is as it should be. Still, we ought to do even more in the theological seminaries. Many of the diocesan clergy, who are now working so energetically for the Third Order, received their enthusiasm in the seminaries. It ought to be possible to have the Third Order introduced in all the seminaries and we ought to assist in this work with our best forces. That will secure the co-operation of the bishops who are willing to lend a helping hand in promoting the desires of the Holy See. The Archbishop of Milwaukee showed the way when he ordered one conference on the Third Order for each of the three clergy retreats during this summer. Will this be a small indication of possibilities?

FR. MAXIMUS POPPY, O.F.M.:—Very properly Fr. Marion makes the plea for an aggressive application of the Third Order Rule to modern problems. He would have the Third Order speak the language of the twentieth

No New Rule Needed

century man. Before submitting a thought in support of this plea, let me caution you against making a wrong inference from his words. We do not need a new rule of the Third Order, nor even highly particularized additions to it in the conventional terms of the day. The wisdom of the Church is reflected in the Tertiary rule precisely in this that many of its articles are couched in general terms. 'General terms' here is not synonymous with pious generalities. There is an advantage in the fact that the Tertiary rule is couched in general terms. Viewed from the standpoint of the Tertiaries, it allows latitude to meet the abilities and ambitions of novices as well as of the more advanced in self-discipline. Viewed from the standpoint of the problems to be met, one of the excellences of the rule as we have it now, is its natural adaptability, due to the broad terms in which it is couched, that permits it to serve

admirably as a basic rule and requiring no continuous adaptations, while yet being definite enough to obviate characterless interpretation. This, as the *Forum* recently pointed out is Holy Gospel freedom, just definite enough to be very Franciscan!

Yet there is need of something new on our part—the application of the Tertiary rule to modern problems. The failure, therefore, to speak the language of the twentieth century man lies not in the text of the Third Order rule but in its interpreters. The idea which Fr. Marion advocates and which I am trying to emphasize was put into a formula at last year's session of this Educational Conference when it discussed: "The Necessity of a New Orientation."

One reason why the Third Order does not catch on today is that we fail to appraise and interpret pointedly its congenital applicability to modern conditions. And we fail in point because we fail to recognize wherein specifically lay the power of the Third Order in the age of St. Francis. In our application of the terms of the rule we keep to generalities—at best to generalities about Tertiary moderation, and piety and charity, applying them in terms that apply to Christians universally. We do not see and preach the terms of the rule in the light of their specific application in the Middle Ages, when very specific regulations entered the very letter of the rule and gave point to Tertiarism by thrusting, purposely or otherwise, directly at the heart of an iniquitous system. In the modification of the rule by Leo XIII these specific regulations were quite properly eliminated as irrelevant. But Leo insisted that the spirit which prompted them was not to be regarded as modified.

Our Application too General

The thing to do, therefore, to give Tertiarism point today—point that is finely in keeping both with its nature and with its traditions, is to regard the Leonine rule as a basic rule, the way we regard the rule of the First Order, and give it interpretation in a code of special regulations suited to the times, just as the constitutions interpret our rule. These specific regulations would not need to be many in number. Thus a few pointed canons by way of a program of action demanding that the members make themselves economically independent and help one another and others to become economically independent could deal very effectively and in the best Tertiary fashion and tradition with the root evil of today—the amassing of all wealth and power in the hands of a few.

But to give them their most telling effectiveness, these specific regulations should have to be adopted universally by the Tertiary units of the country. To date individualism of one complexion and extent or another is a barrier in the way of such universality of interpretation. In any case, uniform interpretation of Tertiarism in the light of these observations is a desideratum, which at least a universally accepted organ for the Third Order of the country could effectively supply. Then, we have another agency for bringing about this desired end, the National Organization of the Third Order. The authority officially to interpret the rule is vested in the body of Provincial Superiors, known as the Directive Board. And we have our quinquennial national congresses, ready made occasions for passing these interpretations to the rank and file. There is a precedent for this idea of an authoritative interpretation of the rule, universally accepted, in the congress of 1931. The Directive Board has interpreted several points of the rule, and its decisions are now regarded as final in American Tertiary circles. The idea can be expanded to take in the larger issues of the order. The interval of five years between congresses would seem to insure the up-to-dateness of such a code of interpretations handed down by the Directive

Universal Adoption of Specific Regulations

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Board; it would allow for meeting each new major problem as it arises; while measures of permanent interest might be re-affirmed.

FR. EMIL BRUM, O.F.M.:—One reason why the Third Order has not been more effective in modern times is a lack of understanding and publicity on the part of the Friars. One Friar made bold to state that the trouble with the Third Order is the First Order. Without a doubt there is some truth, perhaps too much of it, in this statement. Perhaps the Friars have not grasped thoroughly the purpose Francis had in mind when he founded the Third Order; hence they fail to see the need of spreading it today.

If Francis began the Third Order to put the Gospel in action in his day because he saw in it the divinely-prescribed remedy for the social, political and religious ills which existed in the thirteenth century, then surely the

The First

Order vs. the Third Order

son of St. Francis who knows from the lips of Leo XIII and Pius XI that the only remedy for conditions existing today is a return to the Gospel, will eagerly seek to spread the Third Order among the faithful. It is evident to the thinking man that a pagan spirit rules the world today. Even of many Catholics is it true that paganistic principles guide them in their private and public lives. Some Catholics adhere strictly to Christian principles in their private life but in their social dealings follow the norms of paganism. The above-mentioned Popes make it clear in their encyclicals that a genuine Catholic must choose the rule of life given by Christ Himself. Paganism and Christianity are irreconcilable.

The Third Order Rule is a compendium of the Gospel. If a sufficiently large number of Catholics, both the clergy and the laity, made the Third Order rule their rule of life, the needed and much-desired social reform would soon be a reality. But this is the work of the Friars mainly.

St. Francis' Intention

They have a message to bring to the people, a *Franciscan* message intended for the *world*. Francis desired very vehemently that this message be known not only by the privileged few who live according to it in the monasteries and convents, but also by the many who are seeking salvation and who earnestly want the best and the surest way. Let the Friars show them how to serve God best in God's own way, the Gospel-way. Franciscan charity forbids the Friars to selfishly keep the Franciscan way of life within the convent walls.

It may be that some Friars have not done more to spread the Third Order because no special study was made of it or because enthusiasm for Third Order work was not created in them in their years of preparation for the sacred ministry. Should not a study club on the Third Order prove interesting and of practical value to our Clerics? Could not some part of the Mission Circle Meeting be devoted to some phase of the Third Order?

Giving publicity to the First Order is a means of creating interest among the laity for the Third Order. Would not our Catholic people welcome an exhibit of things Franciscan? It is surprising to see how interested people become in the Order and its history after having read a

Publicity for Franciscanism

book dealing with Franciscan topics. They are amazed at the work the Friars have done in the physical sciences, art, liturgy, missions, theology, etc., in the past. They are eager to know what the Order is accomplishing today. Setting before them data pictures, books, etc., showing what the Order means to the Church and to the world, will cause them to give to the Order the attention and the publicity which the Order so richly deserves. The privilege of being associated with such a world-wide organization by membership in the Third Order will be sought by many, very many.

FR. EMIL BRUM, O.F.M.:—The main purpose of the Third Order is the personal sanctification of its members. Every Spiritual Director knows that the majority of the members seek the spiritual advantages most of all. These show a marked interest in anything that contributes to their sanctification. Realizing this, the Spiritual Director can and should foster the Liturgical Movement among the Tertiaries. One easy way of starting interest in matters liturgical is to hold an exhibit of the vestments and instruments used by the priest at the various liturgical functions. On May 19, such an exhibit was held at Duns Scotus College, in honor of St. Paschal Baylon, patron of all Eucharistic societies and congresses. An explanation of each article on exhibit was given on a card attached thereto. The interest shown by the people was beyond expectation. Some were happy to see those objects at close range for the first time. Others got their first information about the history and signification of those objects. Almost all the visitors asked that the display be given again. Several men expressed their eagerness to start a liturgical study club in fall. It is hard to estimate all the spiritual good that can result from the spread of the Liturgical Movement among the Tertiaries. Knowing how much the Friars have done in the past to make the laity holy by means of the liturgy, the Friars of today will give their hearty coöperation to the work of fostering the movement inaugurated by Pius X.

REPORT OF THE COMMITTEE ON RESOLUTIONS.

The Committee on Resolutions of the Seventeenth Annual Meeting of the Franciscan Educational Conference respectfully submits the following resolutions:

1. To His Holiness, Pope Pius XI, whose encyclicals clarify so well the questions in the field of Social Progress, the Conference renews its pledge of reverence, love and obedience.

2. To the members of the College of Cardinals and the Hierarchy who have kindly sent messages of appreciation on past efforts, this Conference votes its heartfelt thanks.

3. To the Most Reverend Ministers General of the three families of the Seraphic Order, we offer our sincere gratitude for their continued interest and encouragement in the work of the Conference.

4. To the Very Reverend Superiors of the Provinces and Commissariats affiliated with this Conference we also extend our expression of respectful gratitude.

5. To the Very Rev. Benno Aichinger, O.M.Cap., Provincial of the Province of St. Joseph, to the Very Reverend Norbert Elsner, O.M.Cap., Guardian of the local monastery, and to the Very Rev. Benedict Müller, O.M.Cap., Director of the seminary, we pledge to repay our debt of gratitude for their fraternal welcome and generous hospitality.

6. To the Very Reverend Sebastian Erbacher, O.F.M. and to the clerics of Duns Scotus College, Detroit, Mich., for their painstaking efforts in indexing the first fifteen volumes of the Reports of the Conference, we offer our sincere thanks and appreciation.

7. Since this Seventeenth Meeting of the Franciscan Educational Conference is a continuation of the discussions on Sociology held in the Sixteenth Meeting, it wishes to go on record as endorsing all the resolutions of the previous Conference together with the work of the present Conference.

8. The Conference pledges its whole-hearted support to the recent decree of His Holiness, Pope Pius XI, on Catechetics.

9. This Conference definitely subscribes to the belief that the Third Order of St. Francis is the most effective agent in the world today for promoting true Social Progress.

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